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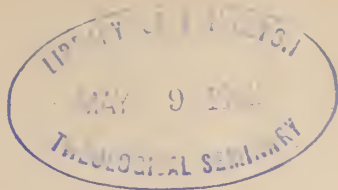




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THE



# Missionary Review of the World

VOL. XV. NEW SERIES

VOL. XXV. OLD SERIES

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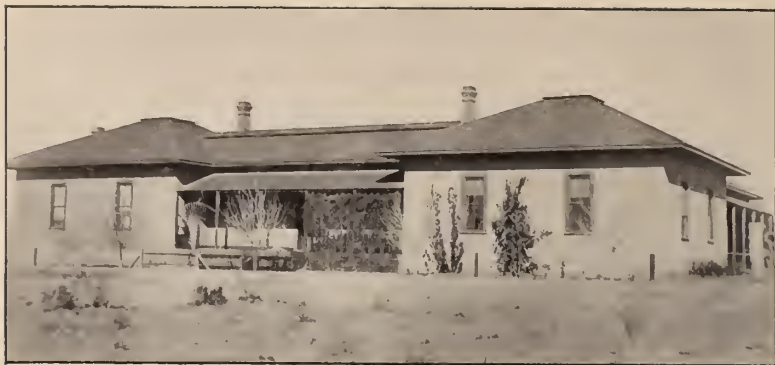
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AT THE INDIAN TRAINING-SCHOOL, TUCSON, ARIZONA

# THE Missionary Review of the World

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## THE INDIAN TRAINING-SCHOOL, TUCSON, ARIZONA

BY THE EDITOR-IN-CHIEF

This is at once both a home and foreign mission, being within home territory, and yet among an essentially foreign people. It has been in existence for some twenty-four years, and is now under purely Christian and evangelical management, and presents many features of great attractiveness and interest.

The government of the United States has cruelly wronged the red man, crowding these aboriginal Indian tribes northward and westward from their original hunting-grounds, before the inevitable march of a higher civilization, until they have come near to the edge of the precipice of practical extinction; and some of these primitive tribes have not a single known survivor.

There is but one way to repair the wrongs of the past and rectify in any measure this wholesale robbery and injustice, and it can not be done by what Cecil Rhodes called the "unctuous rectitude" of magniloquent speeches and resolutions. That one way of redress is found in doing our duty to the quarter of a million of Indians still remaining within our borders, by putting beneath them that one and only lever that can lift them to a higher level. We must, with God's help, raise their material and moral condition by a Christian education.

Just this is the one object of the Tucson Indian Training-school. The pupils, tho admitted only by government consent, once being so admitted, are entirely under the control of the school, provided for and educated at the expense of the Home Mission Board of the Presbyterian Church—the Women's Department. There is nothing, however, to indicate that any denominational body has control, for it is simply an evangelical school with no manifest sectarian bias.

Here the raw material is gathered from the Indian reservation, and worked up patiently and prayerfully into the fine fabric of character. The rudiments of ordinary education are taught, all instruction being in English, and such industrial training is added as the few facilities afford. The aim is, however, to impart, above all else, a truly Chris-



SOME PAGAN APACHES AT HOME IN THE SOUTHWEST

tian tone to these boys and girls, and fit them for self-support and serviceable lives wherever their lot is cast.

The results have been very encouraging, especially when the obstacles are considered which have had to be surmounted. To take these children of the prairie and the forest, straight from the wigwag, not knowing a word of English or having any acquaintance with the customs of civilized life or any appetite for a higher education, and slowly uplift them to a loftier level of thought and aspiration and action is, under the most favorable conditions, no light task. But to do all this with poor facilities, in cramped quarters, with an inadequate corps of teachers, irregularly paid, and paid but little at the best, and with an almost total lack of proper helps, physical, industrial, and sanitary—in other words, without what is universally conceded to be the indispensable apparatus of all true education, secular or religious, is another instance of attempting the old task of making bricks without straw—and one is tempted to add, without clay.

The writer has known of this school and its work for about fourteen years, having there a daughter as teacher, but a recent visit gave opportunities for a more intelligent and independent personal inspection, and supplied basis for a better judgment as to the existing conditions, prospects, and needs of the work. The one strong impression left by this visit was that, in this modest Indian school, about which little has ever been said or written, there may be found another of those promising fields of labor which offer to the stewards of God fascinating opportunities to invest consecrated capital where it will yield a rich revenue for God. Could some of His faithful servants have seen with their own eyes what has been already planted here, and needs only to be well watered for God to give large increase, they

would make haste to put out some of their Lord's money to interest, by providing ampler accommodations and improved facilities and more abundant gifts of money, for carrying on this good work.

It needs only a careful look into what has been and is doing here to evoke new gratitude to God and awaken fresh love for these children of the red men. Nearly all of these hundred and fifty pupils are hopefully converted, and some of those who have here had training have developed into earnest and useful disciples. One young man, for example, who is acting as a sort of assistant, has been here seven years, and, were there no other trophy of God's grace, this one would alone pay for all the outlay. Twice, at morning prayers, the writer spoke to the pupils in the chapel, and had a most attentive, intelligent, and appreciative hearing. The number of children is nearly equally divided between boys and girls, and, beside the superintendent, Mr. Herndon, and his wife, there are ten or eleven others engaged in teaching and training. The atmosphere of the school is wholesome in every way, the teaching competent, and the spirit evangelical. The body of students appear happy and healthy; there are good order, obedience, and propriety; and the faith and practise of the Gospel constitute the unwritten law of the school.

The connection with the government is now so slight that freedom of administration is unhampered, but, as there is no government aid, the progress of the school depends largely on the ability of the Ladies' Home Board to supply funds; and there are some prominent needs which are pressing and ought to be speedily met. It may be well to mention two or three of these needs, as some of the friends of the red



*Photograph by Miss A. W. Pierson*

INDIAN CHILDREN AT THE TUCSON SCHOOL



man may feel moved to help supply them and rejoice in the opportunity:

First, there is needed a better *sanitary* system, particularly larger bathroom and lavatory accommodations. At present the baths open out from the sewing-room and are available for the students' uses only one day in the week. These boys and girls, after engaging in hard work and energetic games, in the hot, dry climate, have no proper facilities for bathing, and such conditions are promotive neither of comfort nor of cleanliness. This is a state of things which should be promptly remedied.

Second, there is needed a small *steam water-pump* for irrigating the ranch. These forty acres, now arid, yield one annual crop of barley; well watered, they would become a field for outdoor work for the pupils of the school, and furnish vegetables, chickens, and eggs for the table. Thirty feet down water is plentiful, and all that is needed is to bring it to the surface, and the desert will be a garden.

Third, a *school building* is needed, to provide proper recitation and reading rooms, which would make the task of the teachers far less onerous and tiresome, and promote the best good of the pupils.

The industrial work here is an important feature, but as it is now, it is necessarily limited to improving the roads with pickaxe and shovel. An irrigated ranch would give healthful, agreeable, and profitable employment, and train these pupils for self-support, qualifying them also to impart to their people the secrets of making fertile farms and thriving communities.

All the improvements above suggested might be covered by ten thousand dollars, and greatly enlarge the serviceableness of this Indian school. The bath-house could be built for a thousand dollars, the steam water plant for two or three thousand more, and with the remainder of the ten thousand the needed school building might be built. How easily money now running to waste might, like an irrigating stream, make this field of mission work to yield a greatly increased harvest of usefulness.

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## THE "LOS VON ROM" MOVEMENT IN AUSTRIA

BY REV. J. G. CUNNINGHAM, D.D., EDINBURGH, SCOTLAND

A great movement has been going forward in the Austrian Empire since 1898, especially in Bohemia and in the provinces of Corinthia, Carniola, and Styria, in Eastern Austria, which merits the attention of Protestants, and calls for the sympathy and the prayerful consideration of all who rejoice in seeing men emancipated from the superstition and errors of the Church of Rome. The number of persons whose names are transferred from Roman Catholic to Protestant



church registers is periodically made known officially by government. According to this reliable authority, the number of those who renounced their connection with the Church of Rome and attached themselves to one or other of the recognized Protestant churches in the empire (the Lutheran or the Reformed) was, on December 31, 1898, not fewer than 1,598. In this number are included not only adults, but the children under seven years of age of parents who have passed from the one to the other communion. In the three succeeding years the numbers were: in 1899, 6,385; 1900, 5,058; in 1901, 6,299—making in all, 18,643. We are not including in this enumeration those who have exchanged the Roman Catholic Church for the old Catholic Church, who, within the last year, numbered 1,578 German-speaking people and 209 of the Czech nationality. That these eighteen thousand converts to Protestantism have done more than merely change their ecclesiastical profession is seen from the fact that a considerable number of new Protestant churches have been built or are in process of erection to accommodate thousands of worshipers in places from which evangelical worship had been banished for two hundred and fifty years.

It is further evidenced by the great increase of the numbers and quickening of the zeal of those who frequent the Protestant churches previously existing. To this we may add that there are many pamphlets and periodicals specially devoted to the exposition and furtherance of Protestantism, and that so great is the hold that the "Los von Rom" movement has taken on the general population that in almost every daily or weekly paper exposed for sale some paragraph is found giving particulars of its progress, while others report meetings on its behalf at such length as proves that their readers are interested in the important issues at stake.

In the autumn of 1900 I had the great privilege of visiting the Dolomite Alps, in Southern Austria, in the company of my friend the Rev. Dr. W. W. Atterbury, of New York. After a week at Cortina we traveled eastward from Toblach as far as Klagenfurt. As we were greatly interested in the "Los von Rom" movement, we embraced all opportunities of learning its character and extent by visiting pastors and speaking to others who took a part in promoting it, besides diligently reading the allusions to it which we found day after day in the newspapers in Eastern Austria.

In the autumn of 1901 the Scottish Reformation Society requested Dr. Robertson, of St. Ninian's, Stirling, and myself to visit Austria in order to study on the spot the origin and nature of the "Los von Rom" movement. We spent some time together in Bohemia. When we came to Vienna I was overtaken by a severe illness, and was therefore unable to revisit Eastern Austria, when my codeputy went on to Gratz, the capital of Styria, and other places, in which there has been

a remarkable increase in the Protestant Church since the "Los von Rom" movement began.

In both of these regions of the Austrian Empire we came into contact with large numbers of men, not a few of them distinguished in professional life, who were in downright earnest to secure for others the benefits which they themselves had found in separation from the Church of Rome. There was in those whom we met a joyful buoyancy and an intensity of purpose which convinced us that while no man can tell whereunto this thing may grow, there is good reason to believe that they are not mistaken who speak of it as "Austria's Second Reformation."

### **The Causes of the Movement**

I. Undoubtedly it began in the political antagonism between the spirit of Germanism and Romanism in the Austrian empire. The watchword, "Los von Rom," originated in the suggestion of Mr. Schönerer, a member of the Austrian Parliament, who makes no secret of his being indifferent to the religious aspects of the movement. In December, 1898, he published an appeal to his German fellow subjects in a journal named "Unverfälschte Deutsche Worte," from which we quote the following paragraph:

#### **"Los von Rom!"**

In view of the steadily increasing danger that threatens us from Rome and Prague, the true German patriot is bound to bethink himself, and take, before it is too late, correspondingly vigorous measures in self-defense. In this war between Romanism and Germanism, our battle-cry from East to West must be "Los von Rom!" and we must fight persistently in the hope of seeing a final victory gained by Germanism over the un-German and strife-loving Church of Rome. . . . Long enough have we been talking about passing over from Romanism to Protestantism; in the face of the growing danger let our words be followed by deeds. Away with the fetters which bind us to a Church that is the enemy of our nationality! The spirit of the German, not of the Jesuit, must rule a German people.

II. Altho, however, the movement began in the arena of politics, it is evident that the turning of so many, not merely away from the Church of Rome, but to the hearty acceptance of the principles of Protestantism and the deliberate joining of themselves to Protestant churches, can not be accounted for by the mere secular excitement of national antipathy or political opinion. The study of history, both past and recent, has had much to do with the emancipation of those who have passed into the ranks of the Protestant churches. (1) Impartial students of history, such as Lozerth, Ilwurf, and Klein, have brought to light, by research into authentic documents of the sixteenth and seventeenth centuries, facts which were but little known by the people so long as the Jesuits had the control of public instruction, and especially of the historical text-books used in the schools of the

country. What these scholars discovered was made known in tracts written in a popular style and circulated in hundreds of thousands throughout the empire. All Austria was reminded that within seven years from the time when Luther nailed his theses to the door of the church in Wittenberg, and sounded the knell of Rome's supremacy in Europe, the great reformer's teaching had so spread throughout Austria that, in 1523, Ferdinand I., writing to his brother, the Emperor Charles V., complained that, altho he was doing all in his power to exterminate "the accursed Lutheran sect," it so prevailed that good Christians (that is, Roman Catholics) were afraid to make an open stand against it. All Austria was reminded that in 1535 the Venetian ambassador of the Austrian court wrote to Venice that he was assured by Favri, court preacher in the Church of St. Stephen's, at Vienna, that the greater part of the people, not excepting the wealthier classes, were Lutherans, and that they would all be of the same mind if it were not for Ferdinand and his restrictive measures. All Austria was reminded that the "restrictive measures" adopted by Ferdinand I. and his successors until Joseph II. ascended this throne, had stained the pages of the empire's history with the blood of Austria's noblest children, and that it was under the instigation of the Jesuit priesthood that cruel persecution achieved in many places the extermination of Protestants and Protestantism.

(2). At the same time many thoughtful men in Austria awoke to the significance of facts which had taken place within their own generation. They had seen the humiliation of their own country in the Austro-Prussian War of 1866, ending after seven days' campaign in the disastrous defeat of Königgrätz; they had seen the humiliation of France in the Franco-Prussian war of 1870-71; they had seen the humiliation of Spain when it entered into war with the United States of America at the cost of the annihilation of the Spanish navy and the loss of Cuba and the Philippine Islands; and they had remarked that Italy never rose to the dignity of a united and independent kingdom until the pope lost his temporal power. These object-lessons enforced upon their attention the contrast between the nations that own subjection to the Pope of Rome and the nations which have claimed for themselves for the past four hundred years the liberty, both civil and religious, of which Protestantism is the guardian. This notable contrast was set plainly before all Austria by tracts which were widely circulated and diligently read. The words of one of Austria's gifted sons, Grillparzer, statesman and poet, expressed the bitter feeling of thousands of his countrymen, when he wrote, "Our Catholicism is to blame for it all. Give us two centuries of Protestant teaching, and we are the mightiest and most richly endowed of the whole German race. To-day we have talent for nothing higher than music and—the 'Concordat.'"

III. To this reaction produced by study of events remote or recent in European history there must be added as the most important factor in the revival of Protestantism of Austria the revival of religion which has visited many parts of Austria. Spiritual effects can be accounted for only by spiritual causes. When the yoke of subjection to the Roman Catholic priesthood had been broken by the revolt of independent Germanism against ecclesiastical despotism men claimed and exercised their right of private judgment. Delivered from the prejudices of earlier years, they listened with candor to the preaching of the Gospel as ministered to them both by the pastors of the Austrian Reformed churches and by others whom the evangelical churches of Germany gladly sent to this field white unto harvest until the Austrian government prohibited this on the pretext of political danger. Moreover, the common people now began to read the Scriptures for themselves, and welcomed into their homes periodicals and tracts which proclaimed the great truths of the Gospel and extorted them to make diligent use of the blessed privilege of direct personal access to the Word of God and to the throne of grace.

I shall close this article with a testimony which illustrates and confirms the statement that vital religion has a real and potent influence in the "Los von Rom" movement. We received the testimony at a most interesting place, Klostergrab, at which the Protestant church was burned by the Jesuits in 1617, an event which had much to do with the beginning of the Thirty Years' War. Dr. Robertson and myself, accompanied by the Rev. Martin Langenau, the beloved pastor of the German congregation in Edinburgh, had gathered an informal meeting beside the beautiful Protestant church in process of erection at Klostergrab. The whole company, not excluding the policeman who came, as in duty bound, to observe us, were in sympathy with the "Los von Rom" movement, and in the course of conversation we asked an old man to tell us why he became a Protestant. This reply, as taken down immediately afterward by Mr. Langenau, is almost exactly given in the following translation:

Yes, dear sirs, that is a curious story. You see, I had always attended the Catholic church with my family. One day, however, we heard that evangelical worship was to be conducted in the hotel (Gasthof) in our village. That appeared to us an absurdity; we could never conceive of the public worship of God being held anywhere else than in a building consecrated to God. Then we said to one another at home, "We must all go to see this comedy." So we all went, out of curiosity. When the room was full, a kindly old minister came in. He spoke, without reading, the words of a prayer, and in his prayer there was something that amazed us, for he spoke in German, and *we all were able to understand him*. Moreover, he prayed to God with simplicity and fervor as to One who was in the midst of us: "Thou hearest Thy



children everywhere if they come to Thee with longing hearts; Thou art also here present in this room, and by Thy presence it is consecrated." And then we sang a beautiful hymn, and this we were able to read for ourselves and understand. After this the venerable man came forward, and, standing before us like a prophet, spoke to us with holy joy of a blessed springtime which even here may come into the hearts of men, and he said that a time of triumph would soon come in which, out of the ashes of the church which was burned and levelled with the ground three hundred years ago, a new house of God should arise. Thereafter he spoke again in prayer, pleading with God for all of us, for our families, for the children and the old people, for the Protestants and the Catholics, and he did so with such tenderness that our hearts were melted. After fourteen days he came back again. With my whole family again I attended the meeting, but now not out of curiosity only, but out of a genuine hunger after the Word of God. Once more we were refreshed by the praise, the preaching, and the prayer. And now he had got such a hold of us that we sent an anonymous card to the dear old man beseeching him to come soon again. When he had come the third time, I and my whole family, including my sons-in-law and daughters-in-law, declared ourselves Protestants, and since then we have been followed by many who now rejoice with us in the blessings of truth and freedom.

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## PETER PARKER: PHYSICIAN, MISSIONARY, AND DIPLOMAT\*

### THE MAN WHO OPENED CHINA AT THE POINT OF THE LANCET

BY REV. HENRY CLAY TRUMBULL, D.D., PHILADELPHIA

*Editor of The Sunday School Times*

The distinctive labor of Christian missionaries in evangelizing the unevangelized nations to which they are sent is, as has been said, in itself a sufficient work to occupy their whole time, and abundantly to justify all that is required of money or of self-denying devotion for their outgoing and for their support. Yet even if this all-important labor were not attempted, the purely philanthropic and patriotic work which in the past century has been done by American foreign missionaries in the line of saving lives and of ameliorating human sufferings, and so frequently of averting wars and discords and permanent misunderstandings between nations, would entitle these missionaries to a high place among the world's benefactors.

The Rev. and Hon. and Dr. Peter Parker, of Massachusetts, and Connecticut, and Pennsylvania, and China, and Japan, and the District of Columbia, was an admirable illustration of this truth, whom it was my privilege to know well, and to be not a little with, and to look up to with ever-increasing veneration and confidence. Peter Parker worked on his father's farm in eastern Massachusetts in his boyhood days. But he longed to be in the Christian ministry, so he

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taught school in order to secure money for his college expenses. He was twenty-three years old when he entered Amherst College. Taking half of the course at Amherst, he completed it at Yale. Then he studied in Yale Divinity School, and took a full course of medical study.

He was appointed by the American Board a medical missionary to China, and was also ordained in Philadelphia, May 26, 1834. The next month he sailed for China, being one of the first medical missionaries sent out to the foreign field from America, or, indeed, from an English-speaking people. John Thomas, a fellow missionary with William Carey, pioneer missionary from England in the closing years of the eighteenth century, won the first high-caste convert to Christ in Northern India through his power of physical healing. Dr. John Seudder, of New York City, who went to Ceylon in 1819, was indeed a prominent physician before he was a missionary, and did good service for years in both spheres in the foreign field, yet he was counted as a missionary like ordinary missionaries. Again, such was the case with Dr. Asahel Grant, who went out in 1830 as a missionary to the Nestorians, and who wrote an "Appeal to Pious Physicians," that emphasized the importance of this branch of the missionary service. But Dr. Peter Parker seems to have been the first distinctive "medical missionary" sent to the foreign field in connection with modern missions. And his personal labors and his wide influence over others in this direction entitle him to preeminence.

In 1835 he opened a hospital in Canton for the gratuitous relief of the sick. This tended to disarm prejudice and to win favor; at the same time it furnished excellent opportunities for giving religious instruction and counsel, and of winning individuals to Christ. It was said of Dr. Parker that "he opened China to the gospel at the point of his lancet"; also that he had up to his day done more to advance the cause of medical missions than any other man.

In 1836, Dr. Parker's Eye and Ear Infirmary treated nearly two thousand Chinese patients, at a cost of twelve hundred dollars, all of which was contributed by resident foreigners in Canton. Within the first twenty-five years more than a million cases had been treated in the missionary hospitals in China, and that was but the beginning. And this was only an incidental item of the missionary work. Two years later, Dr. Parker had four students in medicine and surgery, one of whom became an expert operator. They were supported by the Medical Missionary Society, organized in China that same year.

In 1837 Dr. Parker with Dr. S. Wells Williams went on an exploring expedition to Japan, having for its first object the interest of missions, and the further purpose of learning the nature and possibilities of the then little-known country visited. This expedition, in the vessel *Morrison*, put at the disposal of the missionaries by the good

missionary ship-owner D. W. C. Oliphant, was far greater in its outgrowing and ultimate results than in those immediately apparent.

In 1840 the breaking out of the Opium War with England made it necessary to close the dispensary at Canton. Dr. Parker visited the United States about that time. On his way home from China Dr. Parker was in Edinburgh as the guest of the eminent Dr. Abercrombie. As he told him of the power of medical missions in China, Dr. Abercrombie became much interested, and with a few other medical men he determined on action in this line. A result was the formation of the Edinburgh Medical Mission. After a while medical missionaries were trained there and elsewhere, and now the world rejoices in the work of such workers, caring for the bodies and the souls of those in non-Christian lands. Thus, at the Fourth International Student Volunteer Convention in Toronto in 1902, it was reported that nearly five hundred of the student volunteer missionaries in the British Isles, or nearly one-fourth of the whole number in that field, were medical students. More than fifty medical colleges were represented at that convention. This certainly is progress.

In 1841 Dr. Parker was married to Miss Harriet C. Webster, of Washington, D. C. The next year he went back to China, his wife accompanying him, she being the first foreign lady to reside in Canton. In 1844 Dr. Parker was appointed secretary and interpreter to the United States Legation, and this gave him added prominence, enlarged acquaintance, and increased opportunities of representing Christ in endeavors to do good to his native country and to China. Altho he dissolved his formal connection with the American Board, Dr. Parker continued his active missionary work and his services in the infirmary while he was secretary and interpreter to the American Legation, and again and again he was chargé d'affaires, *ad interim*.

In 1855, after twenty years of missionary service, Dr. Parker returned to America. But very soon the United States government appointed him United States Commissioner to China, with plenipotentiary powers for the revision of the treaty of 1844. These duties occupied him two years more, and in 1857 he returned to his Washington home with impaired health, caused by a severe sunstroke. He resided in Washington for the remainder of his life, until January 10, 1888. He was appointed a regent of the Smithsonian Institution, and he was ever active in good works in church and community.

As for years Washington was one of my homes, it was my privilege to see Dr. Parker often and to come to value him more and more. I attended the same church with him and met him frequently in religious and social circles. An occasion that was of peculiar interest to Dr. Parker which I was privileged to enjoy, was the arrival in Washington of the Japanese embassy, or delegation of Japanese brought by Commodore Perry, as the first step toward that opening of

Japan to the Western world that has been fraught with such consequences to humanity in and out of Japan.

Wherever Dr. Peter Parker was he was sure to be recognized and looked up to as a man of nobility and of grace. He was of large frame and of imposing and impressive presence. Intellect and character and experience showed in his fine face and features, while there was a genial, kindly, and a spiritual expression, winning the confidence of all to whom he spoke. He was a good illustration of the superiority of the missionary above ordinary men. I am glad to have known him.

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## PRESENT CONDITIONS AND PROSPECTS IN COLOMBIA

BY AN AMERICAN RESIDENT OF COLOMBIA \*

All classes and conditions of persons in Colombia admit that the present state of the country is deplorably bad, and that many years must pass before any degree of prosperity can be established among the people. The country is passing through one of those many civil strifes that have given to South America the name of "The Revolutionary Continent."

We propose to give a short résumé of the actual conditions in the country, so far as we know them at the present time (February, 1902); a review of the causes of these conditions; a statement of the prospects before the country, so far as we can judge them; and an outlook from our political and religious point of view.

I. The administration of public affairs in Colombia has been nominally in the hands of the Conservative party since 1886, when a new political constitution was adopted and legislation was enacted in accord with what are known as conservative principles. During the year of 1895 an attempt was made by some of the leaders of the Liberal party to foment an armed revolution and overturn the government, but it did not receive the support of the mass of their party and it was soon suppressed. This section of the party continued its efforts to secure the support of the whole party, but without entire success, and at last, even against the public protest of a very influential section of their fellow partisans, the leaders of the revolutionary party raised the standard of war against the government on the night of October 17, 1899. The most important uprisings were in the Department of Santander, and there were lesser ones in all the other departments or states. The next day a decree was issued by the government, recognizing the existence of a state of rebellion, and assuming all the powers that are granted to the executive under such con-

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\* For obvious reasons it is deemed best to withhold the name of the author of this article. He is, however, a man who is in every way deserving of confidence.—EDITORS.





DR. JOSÉ M. MARROQUÍN

The vice-president who took charge of the executive power on fall of  
Dr. Sanclemente, July 31, 1900

ditions. Vigorous efforts were made to suppress the uprising, but with only partial success. The government is said to have placed seventy-five thousand men under arms and the revolution had perhaps thirty-five thousand. Under such conditions it was not to be expected that the revolution would triumph at once, altho it was able to make a very serious fight. During the twenty-eight months that the war has lasted there have been reported some four hundred combats of greater or less importance, and it is estimated that some fifty thousand lives have been sacrificed in the strife.

If one reason why the Liberal party has not shown its strength in this strife has been that some of the leaders of the party were opposed to the war, it can be said with equal truth that one reason why the Governmental party has shown its weakness has been on account of

the lack of concord among its principal men. At the outbreak of the war, the president of the republic, Dr. Manuel A. Sanclemente, and his secretary of war, General José Santos, were supposed to belong to the more moderate wing of the Conservative party, and a great deal of discontent was shown among the old-line Conservatives, many of whom refused to openly support the administration. In order to satisfy them, General Santos was removed, and General Casabianca took his place May 1, 1900. The leaders of the old-line party also complained that the president was too old to properly discharge the duties of his office, that he was too ill to live in the city of Bogotá, and that he was under the entire control of his secretary of government, Dr. R. M. Palacio, and on this plea decided to remove him from office and call the vice-president, Dr. José M. Marroquin, to take charge of the executive power. This was done on the night of July 31, 1900, supported by the officers and troops in the city of Bogotá. The deposed president and his cabinet protested, but their friends have not been active in their support of the new administration, altho it is virtually the same party. The new president named his cabinet at once, but of those who accepted a position with him, only one now remains in office. The following have occupied the position as secretary of war: Generals Quintero C. (retired), Pinzon (died), J. D. Ospina (retired), Pedro N. Ospina (banished from the country), Concha (appointed minister to Washington), and Fernandez (now in office). The administration, on account of this lack of concord among the leaders of the party, has been most seriously handicapped.

Another serious trouble is the financial condition of the country. Before the year 1885 the rate of exchange on foreign markets was only some twenty per cent. premium for foreign money, but on account of the war of that year the government was obliged to emit paper money, and the rate of exchange went up considerably. Again there was a war in 1895, and the government again issued paper money and the rate of exchange went much higher.\* It is stated that at the beginning of the war there were forty-one million pesos, paper money, in circulation, but now there must be two hundred million pesos, and the amount is being enlarged day by day. As this paper money is legal tender for all debts and obligations, business is in hopeless confusion, due to an inconvertible paper currency.

Among other evils it has produced an era of wild speculation and extravagance in living. The poorest people, who earn their living by the sweat of their brows, are those who have suffered the most. The government has also found that the issue of paper money will not

\* At the time the present war began four pesos would buy an American dollar; that is, the peso was worth twenty-five cents in gold. Yet now, in order to meet the expenses of this war, paper money was again issued, and within a few months the peso was worth only ten cents gold; within a year it was worth only five cents, and during the last few months it has been worth only from two to two and a half cents.

supply its necessities. Foreign exchange must be bought with which to get war materials, and as it requires some fifty pesos to buy each dollar, this falls with crippling force on the treasury. Altho the government had yielded to the temptation to issue larger and larger sums of paper money, and had seen its pernicious effects on the morals of the people and on the integrity of the government itself, there was no remedy except to continue or to confiscate the property of the people for public uses. The result has been a compromise in which the evil effects of both measures are clearly felt. Confiscation of property, forced loans, and contributions of war have been required of the people, and especially from those who are known to sympathize with the revolutionary party.

The effects of these measures are most deplorable. Industry of every kind has been almost completely paralyzed, agriculture destroyed, many of the farmhouses burned, and villages abandoned; and now, with the forced loans and contributions of war, the banks and commercial houses in all the business centers of the republic are on the verge of ruin.

### **The Warring Factions**

II. This conflict is only another form of the tremendous struggle that has been going on for ages among all nations—the conflict between conservatism and progress, between restricted industry, activity, and education on the one hand and the liberty to develop spontaneously and freely on the other, and between personal privileges for certain classes and equal rights for all men.

We must do the Conservative party the justice of saying that in general the leaders of both factions have been men who were recognized as eminent for their natural abilities, for their education, and for their devotion to their country. It is not so evident that their principles are wise, and from the standpoint of one who has been educated under English and American ideals, they belong to the school that upheld the system which George III. attempted to rivet on the American colonies, but which was rejected forever in the American struggle for independence.

We must also do their opponents the justice of saying that they, in their turn, reject the system and, like our fathers, demand the liberty to develop according to the circumstances of the land where they live. The unfortunate element in the situation has been the influence, in each party, of a few hot-headed and irreconcilable men who can not adapt themselves to circumstances, who demand all and will yield nothing, and who council violence when measures are adopted that are not to their liking. These are the men who have plunged the country into war, and thus became the destroyers rather than the reconstructors of the country.



COLOMBIAN REVOLUTIONARY OFFICERS AND MEN, 1901

These leaders give the following reasons for the war, which will be here stated, as nearly as possible, free from party exaggeration.

The Conservative party has suppressed "parliamentary government," and has established in its place a "presidential government." The real meaning of this expression is that the development of the Colombian government is exactly the contrary of that of the English government. In Colombia the real power is lodged in the president, while in England it is in reality in the House of Commons. The president can not be called to account for his actions, and he possesses extraordinary power to issue legislative decrees and to execute the laws by what is known as "the administrative process." He appoints his cabinet, the governors of the states, and all executive officers, either directly or through those whom he has already appointed and can remove at will. These officers become his personal agents. The courts decided in the case of "El Heraldo," a printing establishment, that the governor of the department could not be tried by the courts for closing the establishment without process of law and in time of peace, because in doing so he was acting under express instructions from the president, who is not responsible to the courts for such matters. To change this plan of government is one of the objects of the revolutionary leaders, and they believe that only an armed insurrection can change it.

All members of the Liberal party have been excluded, not by law, but by the practise of the "powers that be," from all civil and military offices ever since the Conservatives came into power. This is in general true, and the excuse made by the government party is that as the opposition has made known its intention to overthrow the govern-



ment at the first opportunity. The Liberals say that no remedy can be found in the government itself, for the powers of Congress are exceedingly limited, and that no legislation could even be proposed without the consent of the "Council of State" (composed of men entirely under the control of the presidential party). In addition the election laws, and the practises under them, are such that the Government party can prevent the return of any candidate that it may wish to exclude, as has constantly been done since 1886. This fact, admitted in its general terms by all parties in Colombia, is used to justify the plea that the institutions ought to be reformed, and can not be reformed except at the point of the bayonet.

Again, there is a Church question involved in the strife, so that the clerical party is entirely on the conservative side. The Liberal party affirms that the favors shown to the Roman Catholic clergy, orders, etc., in exemptions of trials before the common courts and from the payment of taxes, import duties, etc., are unjust to the rest of the population, and should be abolished. Strong objections are made to the laws that place the entire control of education at public expense in the hands of the clergy, and to those that place the administration of the public cemeteries in their hands, because they are abused for party and Church interests. Equally strong objections are made to the marriage laws, as these laws are administered and offenses against them are judged by the clergy. Violent objection is also made to the payment to the Church officers of an annual tax of considerable proportions, on account of some claims that the Church has made against the government of Colombia for property taken years ago.



GOVERNMENT OFFICERS AND PRIEST ON EVE OF BATTLE, 1901

While it is clear that these leaders understand that the cause of liberty and progress is bound up with the fall of the Conservative party, yet they have preferred war to pacific measures, and much of their violence owes its vigor to the rancorousness of party spirit, to personal spites, and to personal ambitions, if not to the historic revolutionary spirit.

On the other hand, the Conservative party defends their system of government as best fitted to the present state of culture and civilization in Colombia, and, like many of the leaders in our Southern States, decline to be governed by an ignorant populace. They also charge the Liberals with opposition to the Roman Catholic Church, not so much on account of disliking the exemptions granted and the privileges given, as on account of opposition to all religious principles, and because they desire liberty to live irreligious and immoral lives. Such public statements as the following, made by a prominent Conservative party man, for party purposes, are common, and represent the feelings of many in the party:

The ideas which have inspired the present revolution, the means that are used for carrying it on, and, above all, the end that is to be secured, can all be reduced to a permanent, and at the same time a formidable, attack against the idea that there is a God, that man has an immortal soul, that moral responsibility exists, that justice should be administered, that property is sacred, and that the properly constituted authorities should be obeyed. Those pretended restorers of society, apostles of the liberty of conscience, of liberty of worship, and of civil liberty, are really disciples of the so-called "modern liberty," which acknowledges neither God nor government, neither duties nor rights.

This is, of course, an overdrawn statement, but it represents party feeling as it exists, and something of partisan methods.

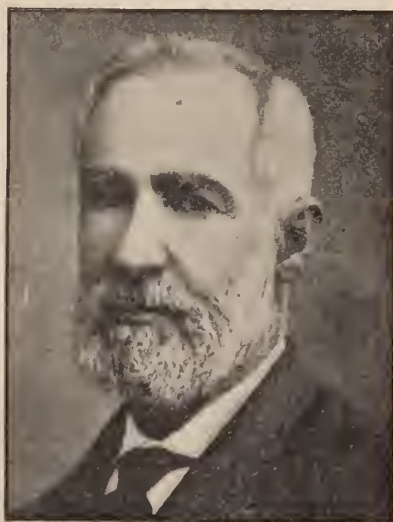
III. A statement of the prospects before the country must necessarily be defective, because at present we can not judge whether it is likely that the attempted revolution will triumph by force of arms or be suppressed. This much we do know, that the material civilization of the country is completely prostrated, and that it will be years before it can be reestablished even under the best form of government. The loss of so many of the young men of the country has taken away the working force, and so will retard its recovery. The great debt that rests on the country, not only to pay the claims of the foreigners and citizens who have suffered in their persons and property, and to meet the claims of Colombians who have given of their lives and substance in the strife, but also to meet the great issue of paper money that has been made, will stagger the treasury for years to come. The return to a sound currency will be more trying on the people than any financial question they have ever tried to solve in the past. But this is not the worst; passions have been inflamed that will not cool for years to come. Already these have destroyed thousands of lives and millions of prop-

erty, and it looks now as if much more blood must yet be shed and more property destroyed before the end will be reached. Altho it may seem as if the reactionaries are in the majority in only a few places, yet they are in power, and they will not give up without a more furious struggle that will be fought from hilltop to hilltop all over the Colombian Andes. On the other hand, the revolutionary party seems to be determined to win or to perish in the attempt. They state that they intend to continue until they unseat the existing administration and reinstate the reform party. The form that the civilization of Colombia will take depends to some measure on the political organism that remains in power after this struggle is over, and this can not be predicted at the present time.

#### **The Religious and Political Outlook**

IV. The outlook from our religious and political point of view does not depend alone on the outcome of this revolution. This struggle has been trying and awful to those who have seen it at close quarters. All truth is not on one side, or all error on the other; neither party can keep the truth out, or crush it, or completely corrupt it. The government side may be called blindly conservative, but if they remain in power they will not, and could not, stop the wheels that are carrying forward the progress of man in material, intellectual, and spiritual things. The revolutionists may be called greedy, selfish, violent, and irreligious; they may be angrily destroying property, and impetuously attacking the lives of those who seek to sustain the existing institutions of the country, but they will not and can not prevent a higher civilization from taking the place of the lower as it now exists. Political theories and party administrations are things of the hour, and the hour will pass as hours have passed before, but God's plan for the world will develop while it is going.

We know that God's plan is the establishment of a spiritual religion rather than one that is formal and external; this will sooner or later prevail in Colombia, altho at present the religion of the people consists almost exclusively of exterior practises, many of them very superstitious. The tendency is toward fanaticism, and a large degree



GABRIEL VARGAS SANTOS  
Chief of the Revolutionary Party in Colombia  
1899-1902

of intolerance exists. Even many of the religious teachers of the people consider all other forms than theirs as detestable and false, in which there can be no virtue whatever. We would not be wise above what is written, but we believe that God, who is a spirit, will yet be worshiped in spirit and in truth from every mountain top and in every valley in the land.

Along with the excessive formalism of the people, which is a practical denial of the power of godliness, infidelity manifests itself in many different forms. A few persons profess to be atheists, others rest in pantheism, many deny the Divine providential government and call themselves naturalists, more profess to be positivists or agnostics, and the vast number nominally adhering to the external form are absolutely indifferent to all religious doctrines and duties. This part of the nation lives for this world, and may fight furiously for what they want; but they are woefully ignorant, as the other part of the nation is also, of those higher and purer levels of spiritual life which so many of their fellow beings have reached through personal faith in the living, revivifying Christ.

The regeneration of this people will not come through the success of this or that political party, altho the one may open the doors more widely to the Gospel than the other; but neither the one or the other can hold back the winds that waft onward the argosy of material, political, and commercial progress. And just as little can they hold back that Spirit, who, like the wind, passes over all obstacles and carries with Him His power and His agencies for carrying out His will, and also performs His mighty works which will be His witnesses to the ends of the earth.

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## A CHURCH WITH A DEBT AND A DUTY\*

### A WICHITA CHURCH AND ITS MISSIONARY WORK

BY REV. JESSE CRAIG WILSON

Formerly eight years pastor Union Church, Santiago, Chile, S. A.

We have no desire to glorify the work of man or any church. Our aim is simply to give a plain yet particular account of God's blessing on a church, which, in peculiar difficulties, found its way out of them successfully by following the Scriptural plan for the propagation of the Gospel. America is full of churches of all denominations, struggling to maintain even an existence, with debts or obligations which frighten away new support and stifle all divine enterprise. At the same time, loud calls are coming from mission fields in all quarters for substantial increase in the supply of men and money. We listen to these as in a dream, while Divine Providence opens new empires with teeming millions of dark races seemingly to make our problem

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\* Corrected and brought down to date by Rev. C. E. Bradt, Pastor of the Wichita Church.



of evangelization even more overwhelming. We can not refuse the responsibility. The civilization of our own fair land, and the well-being of many others, depend on the prompt and worthy response we give to these spiritual demands. The problem of the whole Church is that also of the individual congregation. We do not claim that we shall have no more difficulties to labor over, but we believe that in the experience of the Wichita church we have a key to the situation—a solution of the whole problem.

#### **The Special Problem—A Debt of \$30,000**

Like individuals, churches have their liability to err in enterprise, especially in a country where to-day is a wilderness and to-morrow finds a Minneapolis, St. Paul, or a Chicago. This seemed to be the condition at Wichita a few years ago. The population was scant. Desperadoes made the place their headquarters. What is known as the "First Presbyterian Church of Wichita" was organized March 13, 1870, with thirteen members and two elders, in a "dug-out." The city to-day has a population of over twenty-five thousand. Ten or twelve years ago what is called "the boom" struck Western Kansas. Wichita felt the impulse. The population grew enormously. New buildings were not large enough for business. Churches were cramped for room. Everything seemed too small. The First Church, feeling this a call of God, ventured on enlargement. A new site was selected and negotiated for at a cost of \$20,000. The old site could then have been sold for \$40,000, but was held for \$50,000. Suddenly "the boom" burst. Property was everywhere mortgaged for many times its value. The people, discouraged and bankrupt, were seeking to escape with their lives. The First Church suffered severely. Its new site, as well as the old, was now practically valueless, and yet the church stood pledged to pay \$20,000 for it. The obligation had to be met. The heavy debt, which was increased by other obligations, previously binding, to \$30,000, rested on the church like a pall. Considerable was done toward reducing the burden by surrendering the parsonage property and other real estate, and for a time the various departments of church work spiritually were sustained. But when all else was gone a debt of \$18,000 was still left upon the church, with a floating indebtedness rising higher and higher each year. Finally the church reached a condition financially which seemed to paralyze every member and make a forward movement absolutely impossible.

#### **The Key to the Situation**

About this time the pastorate became vacant, and a call was extended to the Rev. Charles Edwin Bradt, pastor of the Second Presbyterian Church, of Lincoln, Nebraska. Mr. Bradt accepted the call, and, beginning work, followed the policy pursued in Lincoln, namely, that of emphasizing the duty of adequate representation of the church

on the foreign mission field. "Into all the world" and "to every creature" were the commands of Christ. The church must be a "going" church and make a business of reaching the ends of the earth with the Gospel. The pastor held this to be the one condition of the promised presence of Christ with Holy Spirit power in any church. After a series of sermons along this line, Mr. Bradt revealed to some few the conviction of his heart, viz., that the church should take the support of a foreign missionary pastor, at a salary of not less than \$600 a year. This was much beyond even a liberal offering. Few thought it could be done. Difficulties were brought forward, chief among them "the debt." But the truth was kept steadily before the church that He who said "Go" had promised His presence with Almighty power on the condition of obedience. After much prayer, it was decided to make the proposition to the people. Cards of subscription were prepared. A special sermon was preached. All giving was to be voluntary and cheerful. To the astonishment of nearly every one, the whole amount needed for the support of the "foreign" pastor was secured. Rev. Hunter Corbett, D.D., of Chefoo, China, according to arrangement with the Foreign Board, was chosen to be the missionary pastor of the church.

#### The Church's Goliath Met and Slain

The Spirit of the Lord was working among the people. At the beginning of the second year of Mr. Bradt's pastorate, 1898, the matter was considered in a Congregational meeting, and by a unanimous vote of the congregation its missionary enterprise of the first year became the settled plan and policy of the church.

The following resolutions were unanimously passed by vote of the congregation, April 3, 1898:

*Resolved*, That we, the members of the First Presbyterian Church, of Wichita, Kansas, in regular congregational meeting assembled, do hereby express our desire that this church shall become and be known as a *missionary church*; that is:

1st. A church whose chief *aim* and *ambition* shall be to glorify God by the proclamation of the name of the Lord to every creature on earth.

2d. A church whose *organization* shall be such as to best carry out the great Commission as given by our Lord and Savior.

3d. A church that believes that Jesus Christ meant what he said in Matthew xxviii: 18-20, viz:

(1) That all power was given Him in heaven and in earth.

(2) That all people who become his followers should immediately and persistently endeavor to preach and to teach His Gospel to all such as know it not.

(3) That obedience to this command on the part of His followers will insure His continued presence and power with them unto the end of the world; and hence will guarantee to them success and usefulness which will evidence to the world in an unanswerable manner that Jesus Christ

is all that He claims to be, the only begotten Son of God, and the only Savior for lost humanity.

A new spirit of faith and hope now took possession of the people. Leading members of the church began to feel that the debt, the great ineubus of the church, would some day be removed. No one knew how or when it could be done; but prayers were abundant, and help came speedily—all but miraculously. An unusual consciousness of strength took possession of the people. A faith that God was present to help and that nothing was too hard for the Almighty was manifested among the members. A chart, called the church's Goliath, was placed upon the wall confronting the congregation. This chart portrayed clearly the total bonded debt of the church, with sums written upon it representing shares, from \$1 up to \$500. Opportunity was then given the congregation to join in slaying the giant that so long had terrified the people of God. Subscription cards were prepared and placed in the people's hands as before. Subscriptions of varying amount followed in rapid succession. As these subscriptions were announced corresponding amounts were canceled on the chart. Interest became intense as the congregation saw that the giant was actually to be destroyed. Many heads were bowed in prayer. Tears of holy joy were seen to run down the faces of many. The Holy Spirit verily seemed to brood over the congregation, moving hearts, Himself doing the work which He was enabling them to do. In half an hour the whole indebtedness was provided for. A prayer of thanksgiving was offered, and the congregation departed with the conviction that the presence of Christ, with His almighty power had really been manifested, according to His promise: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen."

#### **What One Church Can Do in the Foreign Field**

With the clearing of the debt, interest in foreign missions went forward with leaps and bounds. The hand of God had been manifest. The lifting of the debt was His seal upon the church's consecration to the foreign missionary enterprise. Faith was rising. Societies and individuals now seemed to vie with one another in the undertaking to support native helpers and native pastors in the foreign field, under the supervision of Dr. Hunter Corbett. In two years after the first step was taken, some twenty of these helpers had been thus assigned, and were supported at an annual expense of from \$30 to \$60 each. This number was increased the next year to thirty. Monthly letters received from Dr. Corbett, the foreign pastor, and printed in the *Missionary*

*Messenger*, the home church organ, kept the church, the societies, and all who were interested informed of the conditions on the foreign field and in almost personal touch with the workers.

At the beginning of the third year, 1899, the Woman's Missionary Society of the church came forward with \$500 for the support of Mrs. Corbett. That same year, October, 1899, the Young Peoples' Missionary League of the church, in response to an appeal from the Chefoo station for a lady medical missionary, assured the Board of Foreign Missions that if they would commission such a missionary the league would guarantee her support. The Board thereupon commissioned Miss Effie B. Cooper, M.D., at a salary of \$500, who was immediately sent to the field as the third American foreign missionary supported by this church.

Recently came an appeal from the same mission, through the church, to the Board, asking for the appointment of a lady evangelist to accompany Dr. Cooper and assist in caring for the large number of inquirers called out by her medical services. The Board has appointed Miss Louise Vaughn, and the church has assumed her salary of \$500 per annum.

In addition to this, a group of members have become responsible for the support of an out-station under Dr. Corbett, called "Ruth Mission," which employs five native pastors.

The church has also furnished the mission station at Chefoo with a normal school building, at a cost of \$2,500, and with other conveniences in the way of real property. The total amount contributed by the church to foreign missions in the last five years is about \$10,000.

#### **Does the Home Work Suffer?**

The question naturally rises, Does not the home work fare badly by bending so much of thought and effort to the foreign field? Is there not danger of "going to seed" on foreign missions? The facts are quite to the contrary. The same argument might have been used by the apostles when the Lord said: "Go into all the world and preach the Gospel to every creature." "Lord, will not the Jerusalem work suffer by so doing?" Vital interest in the foreign work always enkindles the home flame. This is true in the experience of the Wichita church.

The payment of the indebtedness was itself a strong home effort, due in large measure to the quickening of home interest by the foreign work. A debt which can not be lifted is to be dreaded. It discourages; it blunts the sense of duty. If over-heavy it is apt to suggest "shady" ideas as to real obligations to pay. It may lead to undue delay, and possibly to thoughts of repudiation. Thus a church in such condition can not be in right relations with the Divine Master, to whom has been given "all power in heaven and in earth." The



lifting of such a burden, therefore, if it exists, must be a "home" work and blessing of high order.

The money offering of the Wichita church to the work of home missions shows that such foreign work is the life of the home. The annual offering of this church to the cause of home missions in 1897, before special interest was aroused in foreign work, was about \$300. In 1898, after one year of special work, the offering rose to the amount of \$511. In 1899 the amount given was \$775; in 1900, it was \$955; in 1901, it \$1,484.

But this is not all. In April, 1900, under the auspices of one of the Endeavor societies of the church, a lady city missionary for Wichita was put in the field, at a salary of \$300, and has been enthusiastically supported ever since. The following minute passed by the society at that time will show the spirit that controlled:

Realizing that there is a broad field, white for the harvest, lying all about us here in our own city, and that the laborers are now too few to gather the precious fruit unto life eternal before it perishes, and that Christ's command is to preach the Gospel to every creature, we, the Young Peoples' Society of Christian Endeavor No. 1, of the First Presbyterian Church of Wichita, Kansas, undertake the support of a city missionary as our representative in this great work.

In the same spirit the church has added to its ministerial force on the local field Rev. Edwin Huyler as pastoral assistant, with a good living salary; also a minister of music, and an office assistant for the pastor.

In other ways increased interest and activity in home work has been manifested by reason of the foreign enterprise. An Evangelist Band and Personal Workers' Class has been organized and conducted by the pastor. A part of the work of this class is to go out weekly and gather in people from the streets to an evangelistic week-day service. Members of the church and Men's Club go out on the streets and into the saloons and gambling-places of the city, and by loving persuasion "compel" large numbers to come into God's house. It is the working belief and theory of the pastor that any given community can be taken for God if only due effort and prayer are put forth. The people of the First Church, in response, are rousing themselves to meet this ideal. During the past six years over eight hundred persons have united with the church.

In addition to all this, the First Church is regularly supporting in Wichita what is known as Lincoln Street Presbyterian Mission, where a Sunday-school is maintained and regular preaching services twice each Sabbath; also two Christian Endeavor societies, a boy's club organization, and a mid-week prayer-meeting. Another Sabbath-school and preaching-place is conducted by one of the members four miles in the country. Funds are also contributed to maintain a Sabbath-school in Pike County, Kentucky. The total amount con-

tributed for home missions during the past five years is the same as that contributed to foreign missions, or about \$10,000. As a last step in the direction of home enthusiasm, the church has recently voted its pastor a limited leave of absence each year, that he may assist his brethren of the home field in evangelistic and other work, as the Lord may direct.

Much more might be said by way of detail. Much more remains to be done in giving strength and stability to what has already been started. But have we not here enough data to indicate the normal way in which Divine blessing may come to the individual church or believer? And may there not be here more than a suggestion for the solution of the missionary problem of the whole Church?

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## THE MISSIONARY OUTLOOK\*

BY REV. COURTENAY H. FENN, NEW YORK

Chairman of the Committee on Foreign Missions (Presbyterian General Assembly)

It is with a profound sense of joy and thanksgiving that we report to the Assembly the best year in all the history of the Board of Foreign Missions. The cause of our rejoicing is not merely the fact that for the fifth successive year the Board has come up to the Assembly without the distressing necessity for reporting a debt, but in a still higher degree the fact that, from the mission fields, here, there, almost everywhere, has been wafted to our ears the jubilant song of the Harvest Home. We report to you not merely a financial prosperity, which has enabled the Board to meet all its obligations, but also such an ingathering of souls redeemed by the blood of Christ and regenerated by the effectual working of the Holy Spirit, as should cause the whole Church, from north to south, from east to west, to join with the angelic hosts in their song of triumph and of praise. No less a number than 5,241 adult persons, after long instruction and careful examination, have been baptized into the Presbyterian churches on our mission fields, a larger number than in any previous year since the establishment of the Board. This is an increase of  $12\frac{1}{2}$  per cent. upon the membership of last year. Deducting all losses by death or dismissal, there has been a net gain of 2,884, or more than 7 per cent., while the average gain in the home Church for the past six years is but 1.6 per cent. The statistics of growth, other than already given, are as follows: 749 missionaries, a gain of 34; 26,108 scholars in schools, a gain of 198; 289,363 patients treated in hospitals and dispensaries, and 75,011,660 pages issued from mission presses. The inevitable delay in reestablishing schools and hospitals in North

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\* Condensed from the report of the Committee on Foreign Missions presented at the General Assembly of the Presbyterian Church, 1902.

China accounts for lack of greater gains in those departments. 1,882 native helpers of all grades are employed in the care of 610 churches and in widely extended evangelistic itineration.

CHINA.—All eyes have continued to be turned toward China, and the horror which filled all hearts during the awful summer of 1900 is only now beginning to give way to a vision of the glory which is to be revealed. A year ago it was only by faith that we could refuse to believe the pessimistic prediction that not in forty years would the empire again reach the point of progress attained before the outbreak. The empress dowager, alas! is back in Peking in control of the government. But what is she doing? Issuing the very same edicts of reform and progress for which she had deposed the emperor! The establishment of a system of universities in provincial capitals and of academies in district cities, the abolition of the artificial literary essay which served only for the manifestation of abysmal ignorance of everything but an effete past as a basis for official appointment, the introduction of Western learning into the educational curriculum, the unparalleled demand for Western books, the formation of students' associations, the increased literary use of the Mandarin language, the imperial discountenancing of foot-binding, edicts of religious toleration and of protection for missionaries, heretofore undreamed of freedom of social intercourse between Chinese officials and their wives and all classes of foreigners, an increased respect shown to the missionary in city and country, growing cordiality in the welcome afforded him, emphatic official expressions of approval of his leniency in the settlement of the recent troubles, larger numbers attending his preaching, Buddhist and Taoist priests converted and converting their temples into Christian churches, growing groups of earnest catechumens, many baptisms even in the scenes of ruin—all these things and many more not only rejoice our hearts in the present, but strengthen our faith in God's plan for a mighty work in the days which are to come.

The beautiful life of our lonely missionary at Paotingfu has so watered the seed of martyr blood that officials and people unite in contributions for the new buildings, and the provincial treasurer, successor of the author of the massacres, is engaged in the translation of the Bible, which he has learned to admire. The noble witness borne by thousands of native Christians, faithful in every trial, and even unto death, not merely led some to cut out the hearts of their victims for examination, but to consider whether the truth in those hearts was not the source of their sublime courage. Divine wisdom has been given to the missionaries in dealing with the cases of temporary recantation, and their loving firmness has resulted in a great awakening of the Church. The missionaries in Peking have led to Christ many of the American soldiers, and quickened not a few of the careless. And

now from every part of that great empire comes home the word: "The fields are whiter than ever to the harvest. Send forth the reapers to gather it in."

JAPAN.—Once more has God given to His Church an open door in Japan. For some years, while it has appeared to be open, it was but an outer door. Following the early promise of our mission work, which encouraged the hope of a speedy evangelization of the islands, and led to the earnest but almost vain appeal to the Church to seize the fleeting opportunity, came the reaction toward a rationalistic theology, invertebrate and nerveless, which threatened to kill the native Church by stopping its aggressive efforts, and to destroy all outside interest by its failure to offer anything better than the old ethical philosophies. The past year a general discontent with existing conditions, an awakening of the Japanese to a realization of the insufficiency of their own systems, together with other causes, led to the inauguration of the Twentieth Century Special Union Evangelistic Movement, in which Presbyterians, Episcopalians, Methodists, and Baptists have cooperated. Conducted in a large measure by the natives themselves, with the aid and counsel of the missionaries, this evangelistic campaign, begun in the spring of 1901, and resumed in the fall of the same year, has resulted in twenty thousand inquirers of all ranks and conditions, exclusive of the one thousand four hundred students who expressed a purpose to begin a Christian life in the meetings conducted by Mr. John R. Mott, and many others who have recently taken a similar stand in meetings led by the Rev. R. A. Torrey. The end is not yet.

The attempt of the subtle Conservative party to exclude Christianity from the education of Japan has failed. The new educational code, backed by imperial rescript, had but a temporary triumph, and once more our schools are free to teach Christian truth. The latest news from Japan is almost the best of all. The native leaders in theological thought have come out clearly and strongly in a declaration of their loyalty to the Word of God as the only infallible rule of faith and practise, and to Jesus Christ as the Divine Son of God.

KOREA continues to be the most fruitful field of our missionary labors, so far as visible results are concerned. 1,263 communicants were added to the Church during the year, almost one-fourth of the total number in all our fields. Encouraging advance has been made in the new educational work. The Board is making considerable additions to the forces of the mission, whose inadequacy may be judged from the fact that Pyeng Yang station has 2,944 church members, 3,837 catechumens (1,580 of the latter new this year), 54 counties to shepherd and evangelize, and but 8 ordained missionaries to do it. Of 92 native helpers, all but 6 are supported by the people, who have, almost unaided, erected 46 new churches this year, making 152 in all. The



natives have contributed nearly \$4,400 gold. The work is waiting to be done, but the workers are pitifully few.

INDIA.—The Christian population continues to far outstrip in growth the general population, having within a decade increased between 18 and 35 per cent. in the different presidencies as compared with a general increase of 7 to 15 per cent. There is no little consternation among the Hindus on this account. Our missions have extended greatly the village work among the low caste people, while also emphasizing as of old the Christian education of the higher castes. The home missions of the native Church are prospering. The funds provided by the generosity of sympathetic friends in America, and the perilous, self-sacrificing efforts of the missionaries during the times of famine and of plague, have given as wards to the Church about fifteen hundred orphans, to be trained for Christian service, and have also contributed to the general work—a tenderness and a power which have brought into the churches of the Western India mission within the year more than twice the number of people baptized in the previous thirty years.

THE PHILIPPINES.—No mission of the Church has received a more emphatic expression of Divine approval than that established on the first anniversary of the great victory in Manila Bay. Tho other Churches have entered the field, there is room for all, and one Evangelical church has been established, the various missions having divided the archipelago among themselves, in the interests of harmonious cooperation. This gives to our Church all of Southern Luzon and one-half of the Visayan group. Our three stations at Manila, Iloilo, and Dumaguete are insufficiently manned, but the results are beyond what could be expected with such forces. Already we have enrolled three hundred and fifty-two communicants, two hundred and ninety-nine of them during the year, while hundreds more are requesting instruction and baptism. Our medical work there, as in all our fields, presents a magnificent evangelistic opportunity. The Philippines are in our hands for weal or woe; the character of American influence upon them will depend largely on the American Church. With our civilization goes much of evil. The Church should see to it that there goes more of good. An intelligent people, having found their light but darkness, are looking to us for the true light of life.

In SIAM the old official friendliness continues. The king has paid a visit to our new station of Pitsanuloke, near the southern border of the Laos country, and expressed his approval of our work. Nakawn, on the Malay peninsula, gives good promise. New buildings are being erected for the boys' school in Bangkok. All the schools and the hospitals of this mission are largely self-supporting. The work of our mission press, the best in Bangkok, is much in demand. The impression made by this mission can not be estimated by the number of its

converts. To the churches of North Laos have been added one hundred and sixty-one members. A vast amount of evangelistic itineration has been carried on by ministers, doctors, and the women of the mission. Much of the work is self-supporting. The missionaries have been cordially received in many Buddhist temples. Nan station reports an increase of sixty-five per cent. in the number of communicants.

IN PERSIA Russian influence has increased, but the political situation has not been greatly changed, and the people seem decidedly more favorably disposed toward Christianity. The report says that "Rationalism, Babism, infidelity, and a general confused ruin of religious things have increased the spirit of religious inquiry in the minds of thousands who were orthodox Mohammedans." The missionaries have had many interesting interviews with Mohammedan mullahs. Not a few Moslem boys are enrolled in the schools. Some improvement is noted in the Armenian church.

The reports from SYRIA for the year bring more of cheer and encouragement than those of other years. Large accessions to the churches, a stronger spirit of inquiry, a greater eagerness for education, even at considerable cost, a wide-spread spiritual uplift as the result of the Brummana Conference, presided over by the Rev. F. B. Meyer, a clearer perception of the lines to be followed in an aggressive advance, the considerable growth and strong life of the Christian Endeavor Society, an increased disposition among the natives to assume the responsibility for evangelizing their own land—all these things give hope that one day all obstacles, Turkish, Greek, and Roman, will give way before the march of a pure Christianity.

AFRICA has suffered, as of old, the loss of faithful and efficient missionaries; but from those who labor on sounds forth the cry of heroic devotion, "Africa must be evangelized. She is dear to the heart of the Master, who is more eager for her redemption than even we are. Plead with the churches in America as well as with the Lord of the Harvest to send forth more laborers into this harvest." It is a hard soil, but there are signs of showers of blessing. From several of the stations come reports of inquiry classes of several hundred members, who are ceasing to do evil and learning to do well, and of churches enlarged and reenlarged, only to be filled again to overflowing. The precious lives have not been given in vain.

SOUTH AMERICA.—In Brazil there is an increase of unpaid evangelistic effort on the part of the natives. Much itinerating has been done. Three hundred and fifty-three have been added to the churches. The year has been the most encouraging in the history of the two missions. The college has been greatly prospered financially. Candidates for the ministry are more numerous. Bible sales are increasing. In Chili the Instituto Ingles has become the best boys' school

on the coast. In Colombia the long-continued revolutionary conditions have prevented itineration, but the work of the schools has been vigorously prosecuted, the only hindrance being the opposition of the governor at Barranquilla, closing—it is hoped but temporarily—our successful boys' school. In Guatemala renewed hostility from the Romanists has been encountered and little progress can be reported.

MEXICO.—The most interesting event in the history of the Mexico mission was the organization last July, in Mexico City, of the Independent Synod of Mexico, a union of our own work with that of the Southern church. The schools have continued to do good work and the churches have steadily grown. Some of the members give from one-tenth to one-half of their income to church support.

The union of churches in Mexico just referred to is but one of many movements of the kind by which the year has been marked. The Presbyterian Alliance in India has submitted to the Presbyteries a basis for the union of all Presbyterian bodies in that country as "The Church of Christ in India (Presbyterian)." In China the first steps have been taken in the same direction. A committee of cooperation in Japan now binds together not only Presbyterians but all churches, save the Greek, Roman, and Episcopal. In Shantung, China, there is talk of union between American Presbyterians and English Baptists, while in Peking, Methodists, Congregationalists, and Presbyterians propose a union university, the collegiate department to be with the Methodist and American Board missions, the medical with the London mission, and the theological with the Presbyterians. All these things are in line with the deliverances of the Assembly and with the prayer of our Lord for His disciples.

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## THE STORY OF GUCHENG—II

### THE SOUTH SEA ISLAND PIONEER AMONG THE CANNIBALS OF NEW GUINEA

BY THE REV. S. MCFARLANE, LL.D., SOUTHPORT, ENGLAND

Author of "The Story of the Lifu Mission," "Among the Cannibals of New Guinea," etc.

The time had now arrived to commence a mission on the great island of New Guinea. The London Missionary Society had begun its work at Takiti in the Far East and worked westward; island after island and group after group had been evangelized. The Loyalty Group being at the western extremity of the mission, New Caledonia being closed to us by the French, and the Presbyterians and Episcopalians being at work in the New Hebrides, it was clearly the duty of the young churches of the Loyalty Group to regard New Guinea as their foreign mission field, for it was a kind of unwritten law in the South Sea mission that when an island had received the Gospel it

was to hand it on to the next. The question had been discussed at the annual meeting of the missionaries of the Loyalty Islands mission, and the directors in London had sanctioned our proposal and appointed me to carry it out. So I called a great meeting of the churches of Lifu, laid the scheme before them, and asked for volunteers from the native pastors and students in our seminary, with the result that *all* volunteered, they requesting me to select from their number those I considered most suitable. I felt, of course, that the best men were needed for pioneer work in such a place as New Guinea, and this is how it came about that Gucheng was the first native evangelist appointed to the New Guinea mission. He had married the daughter of a chief, who for many years was a girl in my wife's school, and developed from a wild, heathenish, unkempt girl into a fine woman, physically, mentally, and morally, and made him an excellent wife. The sacrifices which Gucheng and his wife made in leaving their comfortable home and pretty village and devoted people for the risks and privations of pioneer work among the cannibals of New Guinea will bear comparison with those made by European missionaries. Their homes are as dear to them as ours are to us, yet they cheerfully give up all for the sake of Christ and His kingdom, and place themselves unreservedly at the disposal of the missionaries, which should make the missionaries most careful and prayerful as to provisions for their health and safety.

In beginning a great mission in a sickly climate, among a savage and cannibal people, it seemed imperative to form a central station at a place tolerably healthy and safe, which might become an educational centre, as well as a sanitarium and "city of refuge" for the whole mission. From information received, Darnley Island, in Torres Straits, appeared to be the kind of place we needed. It is about seven hundred feet above the sea, possessing fertile valleys and plateaus, groves of cocoanut and other fruit trees, good anchorage and fresh water, and is situated between Yule Island, on the New Guinea coast, to the east, and Thursday Island, in Torres Straits, on the west, the latter a calling-port of the mail steamers between England and Australia, and the most convenient place at which to get letters and supplies for the mission.\* To the north lies the great Fly River, which can be reached by an eight-hour sail in a whale-boat, and then ascended for six hundred miles, the highway into the interior of that great country. When I became personally acquainted with Darnley and saw its importance as a suitable place for a central mission station, I took the first opportunity of calling upon the ministers for lands of the Queensland government, and succeeded in securing the half of Darnley for the London Missionary Society, with the promise that the other half should not be leased to any trading firm, but kept in the

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\* It lies *en route* between the two, about a day's sail from each.



hands of the government, so that practically we secured the whole island as a base of operations, and determined to make it the *Iona* of our New Guinea mission.

As Gucheng was the first native teacher selected for work in our New Guinea mission, so he was the first located; he and Mataika (another Lifu native) were appointed to begin the work at Darnley; consequently, they were specially interested as we drew near our first landing-place since we left Lifu for New Guinea. The "sailing instructions" informed us that the anchorage was in "Treachery Bay," a name given to the place on account of a boat's crew having been massacred there, and that the natives were very wild and treacherous, and warned all visitors to be on their guard; in the bay without seeing aroused. There was no one and none of us knew any-*of kindness* is a language the world over, and that was use in our first touch with points of our mission. The this language was the lead- now the senior deacon of

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THE CHIEF'S SPIRE HOUSE AT KALO

cast anchor on that memorable Saturday evening he made his appearance on a hill, evidently to reconnoiter. We beckoned to him, and then jumped into our boat and met him on the beach. That meeting, like many others of our first meetings with the cannibals in New Guinea, was very different from the pictures in books and magazines of the missionary's first landing among savages. I have often been amused at the pictures of Moffat and Williams compared with my own experience. Instead of standing on the beach in a suit of broadcloth with Bible in hand, the pioneer missionary in New Guinea might be seen on the beach in very little and very light clothing, with an umbrella in one hand and a small bag in the other, containing not Bibles and tracts, but beads, jew's-harps, small looking-glasses, and matches; not pointing to heaven, giving the impression that he is a rain-maker, but sitting on a stone with his shoes and stockings off, surrounded by an admiring crowd, who are examining his white feet, and rolling up his wet trousers (he having waded on shore from the boat), to see if he has a white leg, and then motioning for him to bare his breast, that they may see if that is also white. The opening and shutting of an umbrella, the striking of a match, the ticking and movement of a watch—these things cause great surprise and delight and loud exclamations.

What we did when we met this savage on the beach at Darnley was to induce him to enter our boat and accompany us to the vessel, which after a few friendly demonstrations we succeeded in doing, tho he was evidently very much afraid. We talked to him on board in a manner most effectual. Not knowing the way to his heart through his ear, we took the familiar road through his stomach by giving him a good dinner, then made him a few small presents and sent him away rejoicing, giving him to understand by signs that he was to return next morning when the sun was up and bring his friends with him.

It would have been interesting to know what was said around the fires in the cocoanut grove that night. Our presents would be handed round for inspection and gazed upon with longing eyes. They would naturally feel that there were plenty more where they came from, and the question would be, *how to get them*. On these occasions some propose *stealing*, others suggest *murder* and *plunder*; the wise men, however, advise *barter* and *begging*. They have probably had intercourse with some foreign vessel, or have heard of natives who have, where the murder and plunder theory has been tried with results far from encouraging.

Long before sunrise we heard unmistakable evidence of a crowd having assembled on the beach, all anxious to get on board, hoping, no doubt, to be treated like our friend the night before. After our morning bath on deck, during which there were loud exclamations at



our white skins, we sent in the boats to bring them off to the vessel. On such occasions in our first contact with savages, we take the precaution to fasten a rope across the after part of the vessel, beyond which we do not allow the natives to go. Two or three of the crew are stationed in the bows of the vessel, the mate and one of his men stand behind the rope in the after part, keeping a sharp lookout on the crowd. All movable articles which might tempt the natives are put below and the hatches fastened. The way to and from the cabin is in the reserved part of the vessel, which the natives are not allowed to approach till we are acquainted with them. Neglect or contempt of



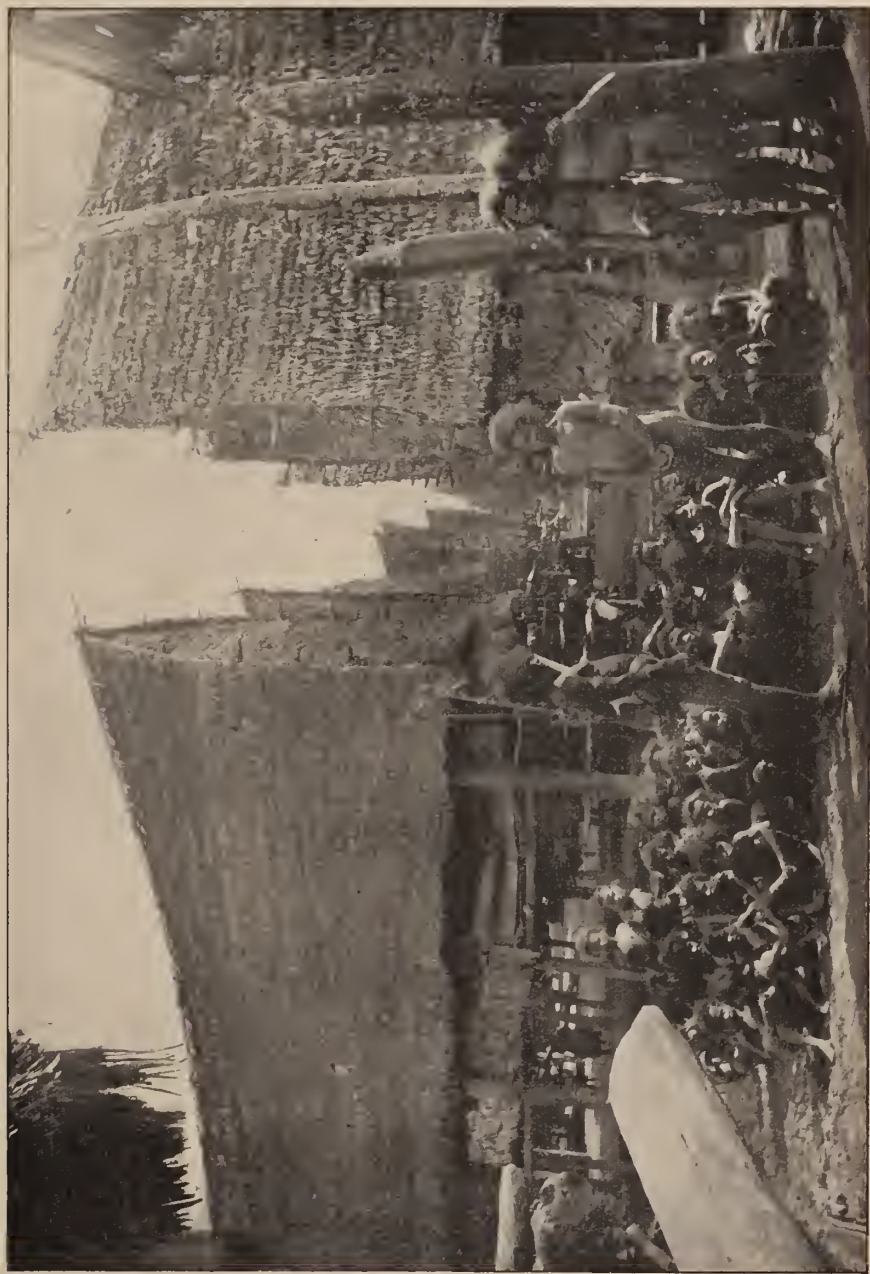
A STREET IN THE MARINE VILLAGE OF TUPUSELEI

these precautions has often led to very serious and fatal consequences. As a rule, pioneers should not allow natives who are savages and cannibals to get behind them. The temptation to a savage who is walking behind, with a club or tomahawk on his shoulder, is often very great; he knows of no tribunal in heaven or on earth to punish him, and is often led to kill, not from revenge, but from sheer ambition, knowing that if he is successful he will gain both approval and popularity from his countrymen.

Imagine, then, this crowd of savages on board our vessel, naked, and ornamented with paint, feathers, and shells, all talking at once, examining everything, peering into every place, pressing against the rope which they are trying to remove or surmount in order to get to the cabin, standing in the rigging to get a better view, some of them

falling or being pushed overboard amid the laughter of their friends. What were we to do with such a congregation on that memorable Sabbath morning? How I longed to be able to speak to them! All we could hope to accomplish was to make a favorable impression upon their minds, showing by our conduct that we were different from others who visited them. To this end I conducted our morning service in the Lifu language. The crew joined our eight teachers and their wives, who all appeared in Sunday attire. Seven nationalities were represented, from the educated European to the debased savage. Every shade of color might be seen, both in skin and dress, from white to black. It was a strange and most interesting sight. Never before or since have I preached to such an audience. We sang, to the astonishment and delight of the natives, "Jesus shall reign," etc., and the hills sent back the response, in solemn and glorious echo, "Jesus shall reign." We prayed together that God would direct, protect, and bless His servants in the great work they were beginning, for never did men feel more than we did then their absolute dependence upon Divine help. The savages looked on in silence and wonder. After the service we mingled with them freely, and took some of the leading men into the cabin; then made them a few presents, and sent them away feeling (as I afterward found) that whoever we were we differed from those who had hitherto visited them. In the afternoon we visited the village, where we were kindly received, return presents being made by the people. Thus our intercourse began, and in three or four days we had gained their confidence and established the mission, placing Gueheng in charge.

I must not omit to record a very touching incident that occurred in connection with the settlement of Gueheng on Darnley. It happened on the morning of the fifth day that I was standing near the door of the grass hut that we had purchased from the natives as a lodging for our teachers till they built a suitable house for themselves. Our friends inside did not know that I was near. Their boxes and bundles had been landed, and all was ready for us to start for the point on the New Guinea coast where we intended, if possible, to form our next station. As I approached I heard one of the women crying most piteously; it was Gueheng's wife. I stood for a few minutes outside, unwilling to intrude, for such grief seemed to render the place sacred. "Oh, my country! my country! Why did we leave our happy home? Would that we were back at Lifu again! These people will kill us when the mission vessel leaves, or they will steal all we possess." Then I heard her husband, in tremulous tones saying, "We must remember what we have come here for—not to get pearl shell, or trepang, or any earthly riches, but to tell these people about the true God, and the loving Savior, Jesus Christ. We must think of what He suffered for us. If they kill us, or steal our goods, whatever we may suffer, it will be very little compared with what He suffered



BLACK STREET, MOAPA, AROA, NEW GUINEA



for us." I could stand it no longer, but walked away till I recovered myself; then I entered the hut, and talked and prayed with them, and I am not ashamed to add that we wept together. Our party soon joined us, and when we walked down to the boat I need scarcely say that we were all sad and sorrowful; and as we pulled off to the ship, and beheld the weeping little group on the beach, surrounded by naked, noisy savages, one could not help feeling how little the world knows of its truest heroes.

We were absent for three weeks on the New Guinea coast, forming stations at Danan, Saibai, and Katau. Here we found the difficulties and dangers, both from the natives and the country, much greater than at Darnley. Saddest of all, however, was the trouble occasioned by some of our own countrymen, who had just arrived in Torres Straits to collect pearl shell, and who by their plundering plantations and capturing natives very nearly led to the massacre of four of our native teachers. On our return to Darnley we were delighted with the change that had already taken place. Gucheng and his party had evidently been hard at work; with the help of the natives they had built a neat cottage, a great improvement upon the surrounding huts. It contained a living and a bed room; in the middle of the former stood a table and bench, the legs being not *on*, but *in* the floor, and on the table were yams, bananas, and young cocoanuts, while outside were a crowd of laughing natives, who all seemed anxious to show how pleased they were to have Gucheng and his wife live among them. We spent the Sunday there, and had a most interesting service in the cocoanut grove—the best of all places for public worship in such climates.

Leaving Darnley, we crossed over to the peninsula to see what the natives were like there, with a view to future operations. On a wind we made Yule Island, which lies in the mouth of a bay about six miles wide, blocked at one end by reefs, with a fine passage at the other for large vessels, making, between it and the mainland, one of the finest harbors in New Guinea, known as Hall Sound. As we gazed upon the green clad hills and thick forest land of Yule Island we felt that this would make a splendid central station for that part of New Guinea. Further east we found the tribes lighter in color than those in the gulf, with a language—judging from the numerals up to five—resembling the *Eastern* Polynesian, and, like them, wearing the *maro*. It seemed probable that the whole southeast peninsula was peopled by Malayo-Polynesians, who had conquered the aborigines and driven them back into the interior. It therefore seemed desirable that the directors should appoint a couple of missionaries from Eastern Polynesia, with a staff of teachers from that branch of our South Sea mission, to carry on work on the southeast peninsula of New Guinea. I suggested this course to the directors, mentioning the names of Mr. Lawes, of Savage Island, and Mr. Chalmers, of Rarotonga, having first ascertained from these gentlemen that they would willingly join the New Guinea mission if asked to do so by the directors of the London Missionary Society. No time, however, was lost in securing Eastern Polynesian teachers for the southeast peninsula of New Guinea, and they were located and superintended by the Rev. Mr. Murray, of Samoa, for three years, till Mr. Lawes arrived, who was joined three years later by Mr. Chalmers.

(To be concluded)

## THE RELATION OF THE CHURCH TO ISLAM\*

BY REV. CANON EDWARD SELL, D.D.

Fellow of the University of Madras, India

What are the present aspects of the Mohammedan world? In the political sphere it is losing influence by its own inherent weakness. While this is true, it is still strong, and in many places growing, as a religious system. Indeed, in recent times there has been a great revival and much activity in the development of its missionary operations.

The Wahhabi revival of a hundred years ago has spent its force as a distinct movement, but much of its intensity of purpose and of its fanatical intolerance has passed into the Darwish orders, of which there are about eighty, some ancient and some modern. The last fifty years have seen in Northern Africa and in the Eastern, the Western, and Central Sudans a most remarkable development of missionary activity. The greatest of all the modern orders at work there, the Sanusiyah,† numbers its followers by many millions, is possessed of great wealth, and imbued with a conservative and fanatical spirit. Its hostility not only to Christianity, but to all forms of modern civilization, is very great, and its influence is growing year by year.

This revival is spreading out in all directions. A hundred years or so ago great tribes, like those in Hausa land, were still pagan, and, if the Church had been alive, they might now have been within her fold. She slumbered and slept, and now one of the finest races in Africa is, for the most part, Mohammedan, and their state is under a Moslem ruler. The neglect of the Church has lost millions upon millions of the Africans of the Central Sudan and contiguous regions, and year by year numbers of men go forth chiefly from the great Moslem theological school of Fez, Morocco, to spread their faith through all those regions.

It may be at once admitted that Islam raises a savage tribe. It abolishes cannibalism and other evils; it brings some notion of a higher power and of a future life: it sets up a definite rule and law; but it is a low level, after all, and it fixes the nation at that level. Its fundamental principle is that its law is divine, final, and perfect. It teaches that there can be no further development. Polygamy, concubinage, and slavery are expounded as being laid down in God's final revelation and so as unchangeable. It gives to these moral evils all the support of a Divine sanction. It teaches the negro convert to look with proud contempt on all other men and on all other creeds. There is hope of the conversion of a pagan race when the Gospel is brought to it; it is a hundredfold harder to win a pagan race which has first embraced Islam. The religion of Mohammed is in no way a preparation for Christianity.

This great activity of the Darwish orders is a loud call to the Church

\* Portion of an address delivered before the International Missionary Union, Clifton Springs, N. Y., June 7, 1902.

† A full historical account of this order is given in Sell's "Essays on Islam." —EDITORS.



to occupy the great central portions of Africa before the people are won by the Mohammedans. In this respect, the rapid increase of the Church in Uganda is hopeful, and if only a strong belt of Christian tribes can be thus formed, the southward march of Islam will be stayed. It seems to me to be the chief duty which now lies upon the Church if the onward march of Islam in the world is to be arrested. Other fields can wait, but this can not; for if it is not speedily occupied for Christ, it will be won for Mohammed.

In Turkey, in Arabia, and in Persia missions to Mohammedans are now established, tho the missionaries there work under peculiar difficulties. In Cairo there are earnest men from our old universities ready to work among the Moslem divinity students in the great college of Al-Azhar, when greater freedom of intercourse than is now permitted can be gained. Missionaries are waiting to work in Khartum and the Eastern Sudan, as soon as the present political restriction is removed. The Western Sudan is being entered, and thus the Church at last is striving to carry the light of the Gospel into the very strongholds of Islam. Morocco and the Central Sudan are still practically closed, and year by year, in the latter country, tribe after tribe of pagans are brought into the fold of Islam.

In India work is being carried on in all the great centers of Moslem influence, and the census reveals the fact that the native Christian community is increasing relatively more rapidly than the Mohammedan one; while in South India it is far ahead of it in culture and all that makes for progress. Then the liberal movement radiating from the Mohammedan Anglo-Oriental college at Aligarh is hopeful. We see men educated there giving up much of the conservatism which has made Islam so stagnant, modifying their views on certain great dogmas, bringing their religious books under careful criticism, and accepting as fundamentally true a law of development in religious belief and practise. They feel that the customs of polygamy, slavery, and concubinage are real evils, and assert that the injunctions in the Koran regarding them were temporary permissions and not permanent laws. This completely discards the orthodox teaching of the inspiration and nature of the Koran. The like of it is seen nowhere else, and whither it will all tend one can not say, but movement is better than stagnation.

Then the actual number of converts to Christianity is very much larger than is generally supposed. Many of the native clergy are converts from Islam. In many parts education and liberal views are spreading, the controversial questions are more clearly stated, and Islam and Christianity meet in India on more friendly terms than they can do elsewhere.

We also now know more about Islam, and see in some of its beliefs that on which fuller truth can be built. The Moslem believes the Koran is eternal—a hopeless view in some respects, and one which makes it

almost impossible for him to understand the Bible; but the idea of the eternal nature of the Word—that which reveals God to man is, when applied not to the dead letter of a book, but to the living person of an incarnate Savior, a great truth.

A large section of the Mohammedans believe in a succession of immaculate, infallible teachers, ever present in a seen or unseen state. Change this from men, who are, after all, sinful and fallible, to the guidance of the Holy Spirit, ever present, infallible and true, and we see that the Moslem may at least be shown how his need can be better supplied.

On the other hand, the difference is radical. The Moslem idea of God is, in its ultimate conception, rather that of a pitiless fate than that of a loving Father. Tho it honors Christ in outward speech, it dishonors Him in its real belief by the absolute denial of His Divine Sonship and of His atoning work; it claims to be God's latest and final revelation, and the only religion in which salvation can be found. The Christian is an unbeliever here and must perish in the life to come. There can be no truce, no compromise, for Islam disdains all such. The words of the Koran are clear and distinct: "He it is who hath sent His apostle with the guidance and a religion of the truth, that He may make it victorious over every religion." One of the latest utterances of Mohammed, speaking of Jews and Christians, was: "May God curse them!"\* How are they misguided!" The fact that some forms of Christianity have been at times propagated by force is true; but it can not be shown that such was the spirit of Christ, or that he so commanded His kingdom to be established. It is also a fact that Islam is in places, especially as in India, where it has no separate political power, and perhaps in Turkey and other lands where the influence of Christian powers can be exercised, spread by peaceful means: still, force has been in the past, and still is, a lawful method. It is in accordance with the mind and in conformity to the actions of Mohammed, whose last words to his people on this point are plain. So long as Islam lives will these words ring in the ears of every orthodox Moslem: "May God curse them!" The legacy of the Prophet of Mecca is no word of peace, but an inspiring war-cry which, as years roll on, ever keeps alive a fanatical spirit. Islam neither seeks nor desires, nor indeed can it accept, any compromise or truce with other religions. Absolute hostility is its fundamental basis and the logical expression of its first principles.

We accept, then, the position that the difference is absolute and fundamental; but we do so without despair, for the words are true, and every Moslem in Damascus can, if he will, read: "Thy Kingdom, O Christ, is a Kingdom of all ages, and Thy dominion is from generation to generation."

\* The analytical discussion of the Arabic word "*Qātala*" of the text is interesting to scholars, and we are sorry to have to omit it. We state the fact of the omission that Canon Sell's fairness may not be challenged.—Errors.

In a recent and valuable work on Constantinople, it is said that in the Mosque of St. Sophia there is an enduring witness to one aspect of the work of our Lord, for beneath the arabesque work in the half dome of the apse may still be seen in the very dim outline, by those who specially search for it, a figure of majestic size, crowned with a halo of glory and with arms uplifted as if to bless. It is the figure of our Lord Jesus Christ worked in mosaic. The outline of the figure is hidden from the superficial gaze of the Moslem worshipers by the gold which overlays it; but there it is, as permanent as it was long before the worship of Islam was carried on beneath it. It is a witness to the devout faith and love of the early Christian builders, to the permanence of the glory of Christ, and of the blessing He lives to bestow; it is a silent prophecy, unheeded by the Moslem worshipers, that, as of yore, so yet again the eternal Christ shall look upon His own people gathered together there, when the walls of that ancient cathedral shall once more resound with the stirring anthem of Christian praise, and be hallowed with the devout accents of Christian prayer.

So may there be given to the Christian Church, to all concerned with the direction of mission affairs, and to us here to-day—may there be given, as a great gift from God, the robust and earnest faith of those early and unknown Christian men who wrote on the wall of the great cathedral at Damascus, now for so many centuries a Moslem mosque, these words of hope and of power: "Thy Kingdom, O Christ, is a Kingdom of all ages. Thy dominion is from generation to generation."

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### DOWNFALL OF THE "LONG JU-JU"

BY REV. JAMES JOHNSTON, A.T.S., DARWEN, ENGLAND

The greatest hindrance to the progress of Old Calabar missions in the up-country, West Africa, has been the existence of slavery, interwoven with the social fabric and life of several tribes in Southern Nigeria. Chief of these have been the Aros, one of the Inokun group of tribes, occupying the country west of the Cross River, above Ikorofiong. At various points on the river slave-markets were held, and thither were brought hundreds of slaves captured by the Aros, who were known to be cannibals as well, aided by the immense and notorious "Ju-Ju," to which human sacrifices were offered. Their country, in the center being Aro-chuku, thirty miles west of the Cross River, and northwest of Ikorofiong, was unknown to exploration.

For centuries the Aros have held absolute sway from the Niger Delta almost up to the Benué River, and have resisted any British advance, under the Niger Coast Protectorate, attempting to lessen crime and atrocious horrors existing in the protectorate. Frequent refusals by this tribe culminating in the demand for the departure of

Mr. James, a traveling commissioner from Aro territory, led the government to insist upon its recognition, and the endeavor to abolish slavery and the overthrow of the "Long Ju-Ju" ordeal in November last by means of a British expedition.

In consequence of this, the Scottish Old Calabar missionaries were summoned to Duke Town from the interior, lest they might be raided and carried off as hostages. With remarkable skill and energy, in face of tremendous odds, the various British columns advanced inland under Colonel Montanaro, who entered Aro-chuku on December 23d. The town was burned, and, by December 31st, the "Long Ju-Ju" had been destroyed, and a death-blow struck at slavery, superstition, and sacrificing, with which it was closely associated.

Out in West Africa, fetishism or Ju-Juism, with its corollary of human sacrifice, trial by ordeal, the "Long Ju-Ju," is interwoven with native life and character in West Africa, and on the basis of fetishism the condition of West African life is dependent for both good and evil. The West African recognizes a large body of ruling deities and disembodied spirits, described vaguely under the term ju-ju, or fetish. When accused of any actual or supposed crime, he has the right of appeal to the "trial of ordeal," which takes various forms, and on which life or death hangs.

Beyond the minor forms of ordeal there was one, throughout all the regions of Benin, Southern Nigeria, the Kameruns, Lagos, etc., known as the Superior Court of Appeal, for the native who might have failed in his ordeal, and this was the appeal to the terrible "Long Ju-Ju."

This "Long Ju-Ju," which alone formed this court of appeal, was believed to be situated in the heart of the unexplored Aros country on the Cross River, Southern Nigeria, inhabited by fierce, warlike, and well-armed tribes, preeminent for their ferocity, cannibalism, and human sacrifices, as for their trading cupidity and hostility to foreign entry into their land. From what is now learned seldom did a native appellant ever come back to his friends after being conducted to the Aro country to interview "Long Ju-Ju;" even their attendants were blindfolded, and hence the nature of the "Long Ju-Ju" has long been wrapped in obscurity. It is supposed to have been a fetish figure, inhabited by some terrible ju-ju, the "boss" ju-ju of all the lesser ju-jus, and served by a particular priest or priesthood.

A pathetic account has just been given to the world concerning some eight hundred natives from the territories about the Niger, who were charged with various crimes and who resolved to consult the "Long Ju-ju." For three months they were dragged through the country and finally settled in a village, whence batches of them were taken, ostensibly to consult "Long Ju-ju." Never did the majority of these poor souls return, and no doubt is entertained that the victims



were used for human sacrifices by the Aros themselves, or sold to outlying tribes for that purpose, or as slaves. A miserable residue of one hundred and thirty-six of the most wretched and emaciated creatures imaginable made their escape and were helped to their own country by the British.

Cleverly have the Aros combined fetish and trade interests, and decoying victims into their coils with a view to appealing to "Long Ju-ju," have slaughtered or sold them to the other tribes. And so to keep up the reputation of "Long Ju-ju," the Aros have exercised a reign of terror throughout the surrounding countries, with the avowed object of obtaining victims to appease the insatiable requirements of their revolting fetish, to which they acted as the high priests.

Ilappily the "bleeding sore of Africa" has been stopped in the Aro district, and the diabolic practise of this savage tribe ended. No longer will the slave-market flaunt itself in sight of the British flag, or the fear of the "Long Ju-Ju" strike terror in the land. Already the coin of the British realm is in circulation in the Aro country instead of slave currency, previously employed.

In addition to the downfall of the three great fetish kingdoms of Benin, Dahomey, and Ashanti, that of the filthy and abominable "Long Ju-Ju," cruelly practised by the Aros on the credulity of West Africans, brings to an end a grave scandal on British territory, and likewise inspires the hope that the whole system of trial by ordeal throughout West Africa will receive a severe and much to be desired, irrecoverable blow, the prelude of peaceful labors and the cause of humanity by the missionaries of the cross.

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## THE INTERNATIONAL MISSIONARY UNION NINETEENTH ANNUAL SESSION

One hundred and forty-eight missionaries of many societies and denominations, from most mission fields, and who have been engaged in every phase of missionary work, speaking scores of languages, made an imposing body as they assembled in three daily sessions, July 4-10, in the Tabernacle of the Clifton Springs Sanitarium. They enjoyed rare fellowship, received great spiritual reinvigoration, and learned from the experiences of each other. Those from China touched those from Africa, and those from Japan and Korea, those from South America and Mexico; those from Persia and Turkey grasped hands of others from Siam and the South Seas. Methodists, Presbyterians, Baptists, members of the Church of England, and of the Church of Scotland, and American Episcopalians—all evangelical sects of North America, of Canada, and of Great Britain—mingled in sweet obliviousness of pickets and peculiar tenets—"one family," and all, whether sick or well, were guests of the Clifton Springs Sanitarium,



with Mrs. Dr. Foster, superintendent, as chief hostess, having inherited the privilege from her husband, the late Dr. Henry Foster, founder of this great institution, designed for the physical renewal of worn and weary missionaries.

This International Missionary Union is the only gathering of missionaries of all societies and all countries, held regularly, in the world. Each year about one-third of the number in attendance come for the first time; less than a third of them have been present at many sessions. This gives freshness and force, and insures up-to-date information and current topics.

The political topics related to missions this year were imminent ones. The Union condemned the renewal of the Treaty of the United States with China relating to Chinese exclusion, and memorialized the Secretary of the Treasury to modify the administration of this treaty, so as to do away with the oppression and injustice too often current, in the cases of Chinese students coming to receive education, and of Chinese preachers coming for preaching to their own countrymen in America. Both these classes are entitled to come in under the treaty, but it is alleged that horrible treatment is frequently accorded them on arrival.

The Union expressed its gratification at the independence accorded to Cuba, and at the return of peace in South Africa, with the hope that British domination will contribute to the extension of liberty and the Gospel, from the Cape to the mouth of the Nile. It also rejoiced that the United States had adopted legislation against the introduction of arms of precision and intoxicants into independent Pacific islands.

A spirited discussion of an hour and more was introduced by an address on "The Relation of Islam to the Christian Church," by Rev. Canon Edward Sell, D.D., Fellow of the University of Madras, Secretary of the Church of England Missionary Society. The author of this paper is widely known among scholars by his "Faith of Islam" and other works on Mohammedanism. He took part by several other addresses, during the week, on other topics.

One of the subjects considered in three-minute speeches was the relation of the missionary on the field to the secular and religious journals of their home lands. It was recognized that the daily press was increasingly seeking intelligence at first hand from missionaries on the field, and that the religious press also wished contributions direct, not as filtered through missionary offices, and that this increased the opportunity for missionaries to influence public sentiment and stir up home churches. Dr. J. L. Gulick, presiding, said the journals were of three types, those antagonistic to missions, those indifferent to them, and those sympathetic with them. Drs. Dobbins and Bliss pointed out the kind and form of correspondence the press would use; Dr. J. P. Jones, of Madura, supposed two-thirds of mission-

any contributions to the home papers, religious or secular, went to the waste-paper basket. Some missionaries thought the motives of the home editors were purely secular, and that they only cared for news that paid as advertising; and others said the missionaries were too hard worked making news to find time to report it, and would have nothing to do with the home press.

The circumstances which led missionaries to decide that they were called to foreign fields were narrated in one session. The development of native Christian industries in India, China, Japan, Africa, Mexico, and elsewhere, made an encouraging exhibit. Cotton mills, carpentry, furniture factories, lace manufacture, farms, shops, were spoken of as operated now where these things had been deemed impossible.

The consideration of reforms, moral and social, in many countries, was equally inspiring and informing. The temperance reforms, the progress of anti-foot-binding, and the like, were peculiarly encouraging.

The new departure, however, which marked this annual meeting was the beginning of special classes, for the newly appointed missionaries present, an hour daily. They met apart from the general body, and specialists among the missionaries were selected to talk with them over points that might help them during their first year on the field and their journey to it. This was so satisfactory that a committee was appointed to prepare a more systematic program for persons of this class who may attend the Union from time to time. These new recruits were included in the generous entertainment extended by the sanitarium.

The geographical sectional meetings, where missionaries from China, India, or other countries made platform addresses, were of an unusually high order. The ladies' meeting sustained the tone for which it has become noted.

The next meeting will be the twentieth annual session of the Union, and it is proposed to add some special historic features to the program. The list of those present at this year's gathering is appended.\*

#### **In the Philippines**

Dr. Dobbins, speaking of the openings and encouragement for work in the Philippines, made the following statements:

American Christians very early realized the situation of the Filipino Islanders, and soon set about evangelizing them. Some of the denominations began their work almost immediately on permission being granted by the War Department, and settled at Manila.

The Episcopalians are now preparing to send out Bishop Brent, who was recently set apart in Boston for this work, and who is to be

\* The Union issues a pamphlet annually, containing a quite full summary of the proceedings of the meetings, called "The International Missionary Index," which can be had for 10 cents, postpaid to any part of the world, by addressing the secretary, Mrs. C. C. Thayer, Clifton Springs, N. Y.

accompanied by six associate missionaries. This society is raising some hundreds of thousands of dollars for this purpose.

The Catholics are to build a very costly structure in Manila, and are anticipating preparing for their work in the Philippines seven hundred native priests.

The Baptists sent the Rev. Eric Lund, who had been twenty years a missionary in Spain, and who has been working in the Philippines. He took with him a native of the Philippine Islands, who had been converted in Spain, and they found Manila already occupied by missionaries of other denominations. They went on to Iloilo, where they found the Presbyterians under Dr. Hall doing a splendid medical missionary work. They pressed on to Jaro, where they found no missions of any denomination whatever. The eagerness of the people to hear these two men in the Spanish and Visayan led them to so overcrowd the meeting-house that it was fairly destroyed, and another and larger one has had to be built. These missionaries have been joined by the Rev. C. W. Briggs, a graduate of Hamilton Seminary, Hamilton, N. Y., and later by the Rev. S. S. Huse and the Rev. G. A. Finlay. These will be reenforced this autumn by Dr. Largo.

Dr. Briggs sent to the Baptist anniversary, held in St. Paul, Minn., recently, the most cheering report ever received by that missionary body concerning the first years of work in any country. Almost invariably the missionaries have required more time to secure tangible results. Here, churches began to be gathered at once, and the first report shows that within the first year some two hundred have been baptised on confession of faith, and nearly two thousand more are anxious for baptism, and nearly eight thousand (7,934) signed an earnest petition to send them more religious teachers. Among the Philippine converts is a Christian by the name of Pimentel, whose sufferings for the name of Christ have been likened to those of St. Paul. Once he was left for dead by his persecutors, and his head and face most fearfully battered. He would undoubtedly have died had it not been for the kind service of an American soldier-surgeon. Mrs. Briggs says that there exists among the Filipinos a legend like that which obtained among the Karens of Burma, "that the Supreme Being would some day send them religious teachers," and it is owing to this tradition that Lund and Manikan and associates were able to get ready access to the Filipinos.

#### Missionaries in Attendance at the Nineteenth Annual Meeting

NAME.	FIELD.	NAME.	FIELD.
Anderson, Rev. Fred.....	India.	Benjamin, Lena A., M.D.....	India.
Anderson, John A., M.D.....	China.	Bigelow, Miss Agnes M.....	Africa.
Baldwin, Rev. S. L.....	"	Bliss, Rev. Edwin M.....	Turkey.
Baldwin, Rev. C. C.....	"	Bliss, Mrs. Edwin M.....	Micronesia.
Baldwin, Olivia A., M.D.....	India.	Boggs, Rev. John J.....	China.
Bare, Rev. C. L.....	"	Bonafield, Miss Julia A.....	"
Beehan, Miss Emily.....	"	Bond, Mrs. G. A.....	Malaysia.

NAME.	FIELD.	NAME.	FIELD.
Bostwick, H. J.	China.	Mausell, Rev. Henry	India.
Boughton, Miss Emua	"	Mansell, Mrs. Henry, M.D.	"
Bruce, Rev. J. H.	"	Martin, Rev. W. A. P.	China.
Budden, Miss Annie	India.	Mason, Rev. Walter C.	India.
Burdick, Miss Susie M.	China.	Mason, Miss Stella H.	Assam.
Carleton, Mrs. M. M.	India.	McAllister, Miss Agnes	Africa.
Carrithers, Rev. W. W.	"	McCandliss, H. M., M.D.	China.
Chapman, Miss Ella L.	Burma.	McCandliss, Mrs. H. M.	"
Church, Miss Ella R.	Japau.	McConaughy, David	India.
Clarke, Rev. W. P.	Bulgaria.	McCully, Miss Anna	Japan.
Clarke, Mrs. W. P.	"	McGuire, Rev. John	Burma.
Cole, Rev. J. Thompson	Japan.	McGuire, Mrs. John	"
Cole, Miss Harriet, L.	Bulgaria.	McLean, Miss Jennie F.	Persia.
Craft, Miss Julia G.	Burma.	McMahon, Mrs. J. T.	India.
Crane, Rev. H. A.	India.	Mechliu, Mrs. J. C.	Persia.
Crane, Mrs. H. A.	"	Merritt, C. W. P., M.D.	China.
Cushing, Rev. C. W.	Italy.	Merritt, Mrs. C. W. P.	"
Dale, Miss Aunie G.	Persia.	Newton, Rev. F. J.	India.
Darmstadt, Katherine O.	India.	Newton, Mrs. F. J.	"
Day, Miss Mary M.	"	Nichols, Rev. C. A.	Burma.
Dobbins, Rev. Frank S.	Japau.	Nichols, Mrs. C. A.	"
Dowsley, Mrs. A.	{ India. China.	Partridge, Rev. S. B.	China.
Ehrgott, Rev. Albert	Burma.	Partridge, Mrs. S. B.	"
Ehrgott, Mrs. Albert	"	Perrine, Rev. S. A.	Assam.
Ewing, Rev. Archibald	China.	Perriue, Mrs. S. A.	"
Ewing, Mrs. Archibald	"	Phiuney, Miss Harriet	Burma.
Ewing, Mrs. George H.	"	Pieters, Rev. Alexander A.	Phil. I.
Ferguson, Rev. W. L.	India.	Post, Rev. R. W.	Siam.
Ferguson, Mrs. W. L.	"	Priest, Miss Mary A.	Japan.
Fisher, Rev. A. J.	China.	Ransom, Rev. Charles N.	Africa.
Foot, Mrs. Frank	India.	Ransom, Mrs. Charles N.	"
Ford, Mrs. O. M., M.D.	Africa.	Roberts, Mrs. W. H.	Burma.
Forman, Rev. J. N.	India.	Rohrer, Miss Daisy C.	Korea.
Gallimore, Miss Auna	"	Rolman, Miss Eva	Japan.
Ganewell, Rev. F. D.	China.	Schnatz, Rev. H. E.	Africa.
Ganewell, Mrs. F. D.	"	Schwartz, Rev. H. W., M.D.	Japau.
Goddard, Rev. Josiah R.	"	Schwartz, Mrs. H. W.	"
Goddard, Mrs. Josiah R.	"	Scott, Emma, M.D.	India.
Gracey, Rev. J. T.	India.	Searle, Miss Susan A.	Japan.
Gracey, Mrs. J. T.	"	Sell, Rev. Canon E.	India.
Graf, Miss Johanna L.	Turkey.	Sell, Miss Nellie	"
Griffith, Rev. C. M.	Chili.	Sharp, Mrs. Alex.	Colombia
Griffith, Mrs. C. M.	"	Sprague, Rev. W. P.	China.
Gulick, Rev. Thomas L.	Spain.	Sprague, Mrs. W. P.	"
Hall, Miss Mabel F.	China.	Stebbins, Mrs. Abbie M.	India.
Hallam, Rev. E. C. B.	"	St. John, Rev. Burton	China.
Hallam, Mrs. E. C. B.	"	Stone, Rev. George I.	India.
Harris, Mrs. Edward N.	Burma.	Stone, Rev. J. S.	"
Hoge, Miss Elizabeth	India.	Stone, Mrs. J. S.	"
Holmes, Mrs. Thomas D.	China.	Taft, Rev. M. L.	China.
Humphrey, Rev. J. L., M.D.	India.	Thayer, C. C., M.D.	Turkey.
Humphrey, Mrs. J. L.	"	Thayer, Mrs. C. C.	"
Hunt, Mrs. Jennie	Africa.	Thompson, Miss Mary	China.
Hewett, Miss Mary	Persia.	Todd, Paul J., M.D.	Korea.
Jones, Rev. John P.	India.	Warburton, Stacy R.	"
Jones, Mrs. John P.	"	Ward, Rev. S. L.	Persia.
Kay, Miss Lydia	China.	Ward, Mrs. S. L.	"
Kearns, Rev. Carl E.	Korea.	Waugh, Rev. J. W.	India.
Keen, Rev. Charles S.	"	Wheeler, Mrs. Susan A.	Turkey.
Kingsbury, Rev. F. L., M.D.	Bulgaria.	Wheeler, Miss Emily C.	"
Kingsbury, Mrs. F. L.	"	White, Mrs. Wellington	China.
Kuss, Mrs. B.	Russia.	Whiting, Mrs. J. L.	"
Lane, Horace M., M.D.	"	Wilson, Rev. Wilbur F.	"
Longden, Mrs. W. C.	China.	Witter, Rev. W. E., M.D.	Assam.
		Wright, Miss Laura S.	India.







BISHOP WILLIAM TAYLOR

## BISHOP WILLIAM TAYLOR, WORLD EVANGELIST \*

At Palo Alto, California, on the morning of May 19th, having just passed his eighty-first birthday, Bishop William Taylor, called "The Flaming Torch" by the poetic children of Nature in Africa, ceased to give forth light on earth. But, as Longfellow well says:

When a great man dies, for years beyond our ken  
The light he leaves behind him lies upon the paths of men.

William Taylor was one of the most robust and striking characters of the century, to be classed with Charles Spurgeon, Henry Ward Beecher, George Müller, Dwight L. Moody, and Phillips Brooks—the only Methodist among the six. As a world-wide evangelist he has no equal since St. Paul. A poetic friend in California likens him also to Abraham in faith, to Enoch in his close walk with God, to Daniel in integrity, and to David in his loving heart, adding, "In his holy consecration he is peer among them all."

He was born of Scotch-Irish stock, May 2, 1821, in Rockbridge County, Virginia—the oldest of eleven children. Converted in early childhood, he promptly joined the Church; but it was only after many wanderings that he was finally restored to his standing in the family of God, at a camp-meeting, about 10 P.M., August 25, 1841. He immediately took to preaching, and the next year went on his first circuit under the presiding elder. In April, 1843, he was received on trial in the Baltimore Conference, and for the next six years, in the hills of Virginia and Maryland, and in the city of Baltimore, he gave full proof of that ministry which exhibited already much of that extraordinary power over men which attended it all his days. Revivals followed him from the first.

His call to California, in September, 1848, proved to be, in the most emphatic sense, from God. His answer, in this as in every other similar case of his life, was prompt and decisive: "Lord, here am I."

He landed in San Francisco, after a voyage from Baltimore of one hundred and fifty-five days, September, 1849. Here for seven years, till October, 1856, he carried on street preaching amid the lawless, godless crowd that then thronged that country, serving also in a pastorate of two years at the First Methodist Episcopal Church and five years in the seaman's work of the port.

He embarked, in October, 1856, with wife and three children (two had been buried in California, and a third soon after died), for Panama and New York, where he safely arrived. The next five years saw him busily engaged in evangelistic labors, first in the Eastern States, then in the Western, and subsequently in Canada.

His first book, "Seven Years' Street Preaching," was put on the press at the Methodist Book Concern as soon as he reached New York in 1856. He soon after issued "California Life Illustrated," which had a circulation of thirty-five thousand copies; then came a smaller volume, entitled, "Address to Young America and a Word to the Old Folks," of which twenty-five thousand were sold. A fourth book, "The Model Preacher," speedily followed, and thirty thousand copies were called for. In subsequent years, while on his long voyages, he wrote "Reconciliation, or How to be Saved," "Infancy and Manhood of the Christian

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\* Condensed from *Zion's Herald*.

Life," "Baptism" ("written on top of the cook's galley above the sweep of the seas that threatened to engulf our ship," sailing from Rio to New York), "The Election of Grace" (twenty thousand copies sold), "Christian Adventures in South Africa," "Four Years' Campaign in India," "Ten Years of Self-Supporting Missions in India," "Our South American Cousins," and others, closing with "The Story of My Life" and "The Flaming Torch in Darkest Africa." What the total circulation of these books has been it would perhaps be impossible to say, but evidently it would mount up into the hundreds of thousands. He personally sold over \$200,000 worth of them. He gave people to understand that he would receive no money in the shape of presents, that his evangelistic labors were given gratuitously, and that it was through his books alone that he paid his traveling expenses, supported his family, and liquidated the debts incurred in California. In later years he not only received but solicited very extensive sums for his African and Indian work.

While laboring in Canada, in February, 1862, he was the guest of a physician, Dr. James Brown, who had spent some years in Australia, and who urged upon him the religious needs of that new country. After waiting upon the Lord about it, he felt called to undertake the mission, and in May he took passage for Liverpool. He did not reach Australia till the summer of 1863, having spent the intervening time mostly in England and Ireland doing evangelistic work, and partly in Palestine surveying the "Lord's Land." His work in Australia covered a continuous period of nearly three years—from 1863 to 1866; then after an absence of three years he put in fourteen months more of labor in the same field. Some indication of the success achieved is found in the fact that during the first three years there was a net increase of over eleven thousand in the membership of the Australasian Conference, and by the close of the second period ten thousand more had been added. On the second visit he found no less than sixteen young ministers who had been brought to God during his former campaign.

While he was in Victoria he made the acquaintance of Rev. James Smith, a Baptist missionary from Delhi, who first interested him in India and made him to know the possibility of reaching thousands there with the English language, and the great work waiting to be done for and through the Eurasians. He purposed to visit that country on his way home, but his family joined him at Sydney, and the eldest son was taken down with a fever. The only possibility of recovering, the doctors said, lay in proceeding to South Africa. This accordingly was the next providential move.

The ship which carried them anchored in Table Bay, March 30, 1866, and they sailed away from the same port for London the last of October in the same year. The intervening seven months were crowded with most fruitful labors, extending through Cape Colony, Kaffraria, and Natal, covering a coast-line of a thousand miles. Surveying the matter in his latest book, after thirty-one years, the evangelist says: "Truly those were marvelous times, days of Pentecostal power when the Spirit of God was poured out upon the people and shook the centers of heathenism. Its manifestations began soon after my arrival, and one thousand two hundred souls were converted among the English-speaking colonists. This was followed by a seven months' campaign among the natives of Natal and Kaffraria, and the missionaries enrolled over seven thousand converts from heathenism."

Reaching London in the latter part of December, 1866, he entered into evangelistic work in the leading Wesleyan chapels of that city, and afterward in other parts of England and Ireland.

His next field of labor was in the West Indies, including Barbados, British Guiana, and many of the islands, closing with Jamaica. The net increase of members in the Wesleyan churches of that region during the year of his labors was more than five thousand. On the conclusion of his second visit to Australia, which soon followed, he took ship in 1870 from Melbourne for Ceylon. Here, in a campaign of three months, a thousand converts were added to the churches. He landed in Bombay, November 20, 1870, and sailed from the same port for London in March, 1875. His grand work in India began in Bombay, November, 1871, when, at the call of the missionaries there, he began a series of services in their chapel. Some seventy or eighty persons professed conversion in a few weeks. There seemed no place for them in any of the existing churches, and after long reflection he determined to organize a Methodist church. It began December 30th with a class of twenty-eight, of which Rev. George Bowen, who heartily assisted the new movement, was made leader. By the 14th of February seven classes had been formed, and the converts, to the number of nearly one hundred, petitioned for a full church organization. God set His seal upon the matter by making marvelous openings in Poona, Calcutta, Madras, Bangalore, and other centers, and by raising up laborers as well as supporters among the Eurasians and domiciled Europeans whose spiritual wants had hitherto been greatly neglected. By the spring of 1875, when Mr. Taylor felt it in the order of God that he should repair to London to aid Mr. Moody, self-supporting churches had been established in seven principal centers, with some one thousand two hundred members and probationers, ten ministers had come out from America as helpers.

South America was the next field to which this untiring preacher felt called. He sailed from New York to Callao, October 16, 1877, established English self-supporting schools at the chief ports on the West Coast, as well as a few on the East, getting pledges from the merchants for funds enough to make a start, and sending out teachers from the United States. The idea was to make these schools centers of evangelistic as well as educational influence, starting a work which, by the blessing of God, should grow to large proportions for the regeneration of these priest-ridden lands. The results have not met the sanguine expectations of the projector either here or in other parts of the world, but no one can withhold a cordial tribute to the great heart that planned so largely, and the severe toil with which the plans were for a season vigorously pushed.

Mr. Taylor was back in New York May 3, 1878, having traveled in the six months about eleven thousand miles, and opened up twelve centers of educational and evangelistic work. He was again in South America in 1890 and 1892, arranging and superintending.

The story of his nomination, election, and ordination as Missionary Bishop of Africa, in 1884, all within less than twenty-four hours, to his own amazement and that of the body which did the deed, is one of thrilling interest, and by no means the least in the many notes of providential guidance which have so plainly marked the pathway of this man of God.

Bishop Taylor's policy for Africa was a peculiar one, strongly differ-



ing from that followed by other missions, and involving a very great amount of self-sacrifice on the part of those going out. The essential part of it was self-support by means of such industries as might be found available, and the gathering of large numbers of children of heathen parents in every station to be adopted and trained for Jesus. On his retirement by the General Conference of 1896, and the taking over by the Missionary Society of the work which he inaugurated and carried on for twelve years with Herculean exertions, it was found by his successor, Bishop Hartzell, that about \$400,000 had been expended; that two hundred and fifty-two missionaries had been sent out, of which number forty-two were at that time in the field; that the stations, with few exceptions, had had to be abandoned; and that the total number of church members and probationers which could be reported was eighty-seven.

On being released, in May, 1896, from episcopal responsibilities, Bishop Taylor, altho in somewhat feeble health, determined to make a final visit to the scene of his labors in South Africa thirty years before. Pretoria, Johannesburg, Queenstown, and many other places were briefly touched, and a number of mission stations were graciously visited with seasons of salvation and spiritual upbuilding. He says: "My last sermon in Africa was preached in a wild mountain region, and at its close seventy-eight seekers went down on their faces, and nearly forty of them professed to receive Jesus and his great salvation." Thus closed an unbroken itinerant ministry of fifty-five glorious years. Where will we find its equal?

That Bishop Taylor was uniformly wise in all his utterances or all his methods, will hardly be claimed by any. That he succeeded, as he seems confidently to have expected to do, in revolutionizing the accepted missionary policy of the ages, and establishing a "short cut" to extraordinary success in brief periods by novel plans, is manifestly not true. This title to greatness he failed to make good. The old ways remain still the only ways. But certainly no man of modern days approached him in the cosmopolitan and ecumenical nature of his Gospel undertakings, and probably no one excelled him in the number of the penitents that professed to find Christ through his ministrations. He had a most impressive personality and a decidedly original mind. His voice was powerful, resonant, and pathetic. He had a wonderful directness of speech. His thoughts were his own; he called no man master in theology any more than in practical work, and he knew how to clothe his ideas in clear-cut Anglo-Saxon that made itself felt everywhere. He had a large, strong frame and great constitutional endurance, without which his enormous labors would have been absolutely impossible. He could not keep still, nor tarry long in a place. What has been called the locomotive habit took full possession of him. To inaugurate work few, if any, were better adapted. But he would have been in no sense fitted for a settled pastorate. Born to command, he had a most positive nature, not readily accepting human control, but always instantly submissive to what he deemed the Divine leadings.

"Mr. Taylor, what is your address now?" said a gentleman to him as he was leaving London for Australia. The characteristic reply was: "I am sojourning on the globe at present, but don't know how soon I shall be leaving." He might have truthfully added that the time of leaving this globe parish concerned him not a whit. If ever a man was wholly given up to God and ready at any moment to render his account



with joy, it would seem to have been William Taylor. In the final word which ends the account of his ministerial labors, he says: "I expect to be admitted from the kingdom of grace to the kingdom of glory on the same conditions as the crucified thief, and in God's good time."

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## THE WALDENSIAN CHURCH\*

BY JOSEPH G. ALEXANDER

The community known as the Waldensian or Vaudois Church is beyond question the oldest Protestant church in existence. It dates from Peter Waldo, or Valdo, a rich merchant of Lyons, in the latter half of the twelfth century. Under the impression produced by the sudden death of one of his friends, and after consulting a Canon of the Church, who quoted to him the Savior's words, "If thou wouldest be perfect, go, sell that thou hast, and give to the poor," Valdo took a vow of poverty. He had, however, no thought of separating from the Church of Rome either on this occasion or when, subsequently, he spent some of his money in having the Bible translated from the Latin Vulgate into the common tongue. Little by little the contrast between the worldliness and greed of the Church, as it then was, and the precepts of the Master became only too manifest.

Waldo's conversion was in 1173; six years later two of the disciples, whom he had gathered round him, went to Rome in order to appeal to Pope Alexander III. from the Archbishop of Lyons, who had forbidden them to preach the Gospel. The third Lateran Council was then in progress, and among its members was a Welsh ecclesiastic named Walker Map, who has left on record how he exposed these rustics to the laughter of the Council, by means of a sort of mediæval *pons asinorum*, with the result that their appeal was contemptuously dismissed. But the Poor of Lyons, as they were called, felt that they must obey God rather than men; they continued to preach, were excommunicated by the archbishop, and, escaping from Lyons, "went everywhere preaching the Word." How some of them, or of their immediate followers, came to settle in the Vaudois valleys is a point that history, as distinguished from legend, has not yet cleared up.

These valleys presented two great advantages: they are partly in France and partly in Piedmont; they are united by numerous passes, difficult of access to others than the hardy mountaineers who inhabit them. Sheltered in this way, notwithstanding numerous edicts of persecution, the Vaudois valleys became the headquarters of a movement which had its ramifications in distant Calabria and Picardy and Bohemia. How their traveling preachers traveled from land to land in the guise of hawkers, visiting peasant's hut and lordly manor, and everywhere carrying the precious seed of the Gospel, has been told by Whittier in his poem, "The Vaudois Teacher," based upon the testimony of a Papal inquisitor. Another writer tells that, among the Vaudois, both men and women could, with rare exception, repeat large portions of the New Testament by heart.

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\* Condensed from *The Christian* (London).

How this propaganda aroused the Papal court to a fury can easily be understood. Again and again were expeditions set on foot, now on the French, now on the Italian side of the Alps, and the Vaudois history is full of harrowing tales of massacre and outrage. But these humble communities survived until the Reformation, when they gladly united with the Swiss and French reformers, and thenceforth enjoyed the moral and material support of their Protestant brethren in other lands. Oliver Cromwell interfered to save them, as is well known; and his secretary, Milton, wrote on their behalf the noble sonnet, "On the Late Massacre in Piedmont."

Their narrowest and most wonderful escape from extermination was in 1686, when Louis XIV. of France, having, as he supposed, rooted out Protestantism from his own territories, brought such pressure to bear on the Duke of Savoy that the latter reluctantly ordered his troops, together with those of France, to destroy his faithful subjects. This object was apparently accomplished, less by force than by fraud; thousands were thrown into prison, and hundreds slain, and the army was withdrawn. But the few scattered refugees left among the mountains and forests gathered together, and made themselves so terrible to the surrounding Catholic populations that the duke granted to them and to their brethren confined in the prisons of Piedmont permission to retire peacefully into Switzerland.

Three years later, in 1689, they made their "glorious return," marching across the snow-clad and precipitous mountains, beating down all opposition, and establishing themselves in the almost impregnable natural fortress of Balsiglia for the winter. In the course of the following spring Louis XIV. quarreled with the Duke of Savoy, who was only too glad to obtain the help of his Vaudois subjects. He was sheltered for a time among them, and in return he accorded them a certain amount of tolerance. At length, in 1848, the disabilities which had attached to them ever since the days of persecution, except during the brief interval of the French Revolution, were swept away by Charles Albert, King of Sardinia, the founder of modern Italian liberties.

At the present time the Vaudois Church numbers about twenty thousand members, of whom somewhat more than half reside in the ancestral valleys, while the remainder are scattered over the Italian peninsula, and include many converts won from Romanism. They have established colonies in the Argentine Republic and Uruguay, where their missionary activity has led to the conversion of many of the Spanish-speaking population.

The Vaudois keep to the French language for their religious services; this practise goes back to a visitation of plague in the seventeenth century, when all the Italian pastors died, and it was needful to send for pastors from Switzerland who only knew French. They learn Italian alongside of French, and are thus a bilingual people—a fact which brings them many advantages.

As regards their religious life, the past century has seen a remarkable change. The venerable Professor Tron, now eighty years of age, told us that when he was a boy they had not one pastor who preached the simple Gospel of salvation through Christ, so terribly had the canker of Rationalism eaten into their Church life. Now there is not one pastor who does not preach it. But the flocks are not yet on a level with their leaders. Some of the pastors find it hard to make any deep impression

on their people, who, tho proud of and attached to their fathers' religion, are many of them strangers to their fathers' God, and content with a merely traditional faith. Still, there are not a few bright Christians among them.

Many earnest prayers are going up for a fresh revival among them, which shall fit them more fully for the great work that is evidently reserved for this ancient evangelical Church, placed on the confines of two great Roman Catholic nations, and possessing the languages of both.

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## THE EFFORT TO REFORM ISLAM

### CAN THE OLD WINE-SKINS STAND THE PRESSURE?\*

BY MOHAMMED SARFARAZ KHAN, NAINITAL, INDIA

One of the Speakers at the Moslem Religious Congress

With the growth of European civilization and the cultivation of English manners among our educated classes, the question of our religious requirements and how best they can be met is becoming more and more prominent day by day, and it is worth while discussing the question, especially as we have fortunately among us a few eminent persons who are fully alive to the growing needs of the modern civilization and have also keen sympathy for the spiritual welfare of their community. . . .

My hypothesis is that the practise of sending our young men to European countries for education and training will grow wider and stronger day by day, that the benign influence of the Aligarh movement will be felt more and more every day, and that the hopes of the founder of the Aligarh college and its promoters will be realized in no distant future. The majority of the well-to-do Mussulmans will be seen possessed of the European civilization and manners, our ways, our dress, and even our food will be changed, and last tho not least our thoughts will also be completely changed. You can not certainly check the growth of civilization, even if it should seem to parade against your fixed notions of religion. Given that, it is our earnest desire to tread the path of progress faithfully and fearlessly; and to be on a par with the sister communities in the country in the matter of worldly prosperity, etc., it remains for us to see that only so much of the real religion (and that much alone can be real) is retained and actually practised by us as would glorify us in every way. The rudimentary principles of Islam, such as to believe in the unity of God, to acquiesce faithfully in the teachings of the prophet, to admit the necessity for prayer, fastings, etc., and conforming to them practically, must be held sacred and adhered to till the last. The changes to be introduced will then be of the following nature. *These changes, or at least some of them, tho not formally sanctioned by the spiritual authorities, have virtually been imperceptibly adopted by many of the enlightened Mussulmans, and are not only the outcome of their practical and honest every-day life, but are also the dictates of their conscience.* (Italics ours.)

(1) The whole arrangement as regards offering of prayer requires to be readjusted. Should the frequency of prayers remain as it is? Will

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\* Condensed from the *Moslem Chronicle*, Calcutta.

it always be convenient for us to say our prayers five times, and at the stated hours, during the twenty hours? Can it not be sanctioned that we pray less often than now, say only morning and night, prolonging our prayers to make up the deficiency? Can not the rules of ablution be relaxed in many desirable cases? Can not those who can't spare time on Fridays, assemble in congregation on Sundays? Can not the enlightened class have prayer-rooms or mosques furnished in their own style and change the postures in the prayers to suit their convenience? Don't you think that with such allowances as these, more enlightened Mussulmans then will practise religion and will receive spiritual blessings.

(2) Fasts of the Ramazan—Can not the hours be curtailed, light refreshments allowed at intervals, and the Tarawis recited, or, still better, lectured to a sitting audience?

(3) Can it not be ordained that taking part in the Mohammedan Educational Conference, the annual meeting of the Nadwa or the Salana Jalsa of the Anjuman-i-Himayati Islam, Lahore, goes so much to Hajify a Mussulman? Is it not a Zakat to raise a memorial to a benefactor, and so on?

(4) The license of taking more wives than one must be withdrawn.

(5) The purdah system must of needs be modified and sanctioned by competent authorities.

There are many other sundry little things to be added to this list.

As matters stand, the civilized man of to-day does not so much seem to depend on religion for his moral and social culture. We should try and administer to him only so much of spiritual religion as would quicken his intention, make him behold the glories of the soul, and realize the blessings of spiritual existence, and infuse in him an earnest desire to lead a useful, energetic, optimistic, unselfish life. To effect this, much of the cold dogma must be replaced by the genuine warmth of real spirituality.

It seems of utmost importance for the enlightened Mussulmans to have a Board of Religion, preferably located at Aligarh, to consider their religious needs and to introduce desirable changes, consistent always with the real intentions of Islam.

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## CHRISTIANITY IN DAMASCUS\*

BY REV. JOHN KELMAN

Christianity strangely haunts Damascus. In the tomb of Saladin there hangs a cross—very reluctantly admitted there with the wreath which the German emperor presented. The great mosque itself was built as a mausoleum for the head of John the Baptist, and the Mohammedans, who revere him, forget that he was the forerunner of Christ. The mosque stands where men have worshiped from time immemorial. From the minaret the most impressive sight is the massive gray fragment of the ancient heathen temple. Then, when Christ conquered the heathen East, a great church arose on the ruins of that early temple. Finally, the church too passed away. The original walls were not entirely demolished, but the building which rose upon them was a great Mohammedan mosque.

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\* Condensed from the *Edinburgh Medical Mission Magazine*



When we had seen the mosque we were taken round to the jeweler's bazaar, on the south side of it. A ladder was produced and set against the mosque wall. Climbing some fifteen or twenty feet, we stood upon a ledge of rather precarious masonry, and after a short scramble along this found an ancient lintel, diagonally half buried, but showing exposed the old inscription: "Thy Kingdom, O Christ, is an everlasting Kingdom." A stranger was with us, a devout Christian from another town far south of Damascus. In the whole city nothing moved him so deeply as this stone, and he exclaimed, "It was the Christian's fault, they were so rough, so rude, so ignorant. It was done by the wish of God. *But He will have it again.*"

"He will have it again." The words echoed in our souls, and as we came to know the city better they gathered confirmation. Of the Roman Catholic and Greek Church monasteries, their schools and churches, we saw little. But very soon we became aware, in Damascus, that the strong influence of Christianity is at work. In many parts of the city Protestant missions are busy. Nothing is more surprising than the sudden change from the street, with its vivid secular and Mohammedan life, to the inner court of some unexpected school, into which open the classrooms, with their eager young faces. To come suddenly upon a class of boys and girls who read from the school-book you studied when you were five years old, to see the same pictures which gave you the first conceptions of art, to hear these little ones singing in your own tongue, "Lord, a little land and lowly," is one of those experiences in life which are infinitely suggestive. What will the future be? Very slow is the work, and very great is the patience it demands in these quiet, purposeful men and women who are doing it. Yet the future surely is best expressed in that never-to-be-forgotten sentence, "He will have it again!"

The mission, however, which mostly interested us was the Edinburgh Medical Mission. We had been led about the city through an intricate network of streets and alleys impossible to trace now on the best maps. We seemed to have crossed the Christian quarter, and to be somewhere not very far to the north of the gate of St. Paul's adventure and the reputed house of Naaman the Syrian. Certainly we had crossed the river by a little bridge, and had seen one of the most perfect little water-scenes imaginable. The road was enclosed by high walls, within which suburban villas appeared to sleep in an exuberant wealth of green. At last we stood opposite a gate, on which were stencilled the letters "E. M. M."

Inside that gate we were immediately at home. They might call this Damascus, to us it was Scotland! The garden, with its roses and its greens, and sunshine through the green trees, and above all the kindness and comfort and welcome indoors, were memorable indeed. I think we saw everything which that hospital contained. There was a kitchen, with its master, who boasts that it is the best kitchen in Damascus, and who smiled without surprise when he added, "and no doubt the best cook." There was the dispensary, with its mysterious rows of bottles, and the large writing-room beside it. There was the well and pump, a triumph of Dr. Mackinnon's many-sided genius. There was the little operating-room, where his surgical skill had had so many triumphs. There were the wards, clean and sweet as any in our own infirmary; and the patients there, from far and near, of many nations and of many creeds, all finding that Christ is the enemy of pain and the healer of disease.



## EDITORIALS

### Roman Catholics in America

A recent writer states that, in 1901, in a population of 75,000,000 in the United States, Roman Catholics numbered less than one-sixth, and probably less than *one-seventh*, a smaller proportion than in the British Empire. Their increase is much behind that of the population in proportion, and seems the more significant in view of the vast numbers of emigrants from Romish countries. Father Shinnors, after visiting America, complains in the *Irish Ecclesiastical Record*, that "the number of converts, who are many, is more than counter-balanced by the number of apostates." He reckons that, had all the Irish emigrants been faithful to the Church of Rome, there would be to-day a constituency of twenty millions, instead of ten, in this country. Thus Protestant and Catholic seem to agree that the soil of the United States is not very favorably for the growth of papacy.

Meanwhile, in Spain, Italy, Hungary, there are recent outbreaks symptomatic of a struggle for freedom, civil and religious. Anarchist movements have for a quarter century been most frequent and convulsive, where *clericalism* has been most absolute, and superstition the most enslaving. Spain particularly is just now the cynosure of all eyes. It is a time for all earnest and praying children of God to appeal to the eternal throne.

### Dr. Watson on Romanism.

Dr. John Watson (Ian Maclaren) is not usually charged with bigotry. He rather is thought to err on the side of liberality. Yet he says in his address before the University of Aberdeen:

The official priest, with his material doctrine of the sacrament, his insistence on dog-

mas as a condition of salvation, his interference between God and the soul, and his insolent private tyrannies, is the natural foe of the Gospel. . . . The intelligent Englishman of to-day may not share the fierce prejudice of his fathers against the members of the Roman communion. But he knows very well that the power of Rome means the subjugation of national independence, the interference with the family sanctity, the denial of individual liberty, and a steady opposition to every form of light. Between the Gospel and Rome there has been an ancient feud, and the Gospel will carry the day.

### Theosophy in California

During a tour to the Pacific Coast in March, April, and May, a visit to San Diego, California, revealed the fact that there is there a fearful state of things. The beautiful place is saturated with *theosophy*, which has settled down on a commanding point of land overlooking the sea, and is there creating the Buddhistic center for America. They are said to have \$20,000,000 on deposit. Christians seem to have concluded to shut their mouths about this horrible modern monster which has come from India to propagate its species here. The apathy of professing Christians about it is appalling; and not a few seem to regard it as a great advantage to have the head center of this Oriental abomination in the town! A very discerning friend told me that she had actually met not a few who not only do not recoil from the introduction of the worship of Buddha in this country, but openly uphold it! In Los Angeles, a wealthy woman has brought a Buddhist priest from the Chicago World's Fair and Parliament of Religions, and in her own palatial house erected a shrine to Buddha, for the worship of this heathen idol, and in her house many people gather weekly for this worship! One of the pastors

says that all California is more or less saturated with this heathen cult, and this he gathers from personal observation as he travels over the land. We have never felt quite the shock and pain of coming into actual sight and touch of this loathsome Oriental abomination, and it may well awaken a spirit of earnest prayer.

### Asiatic Fakirs

Dr. Matson, in "The Adversary: a Study of Satanology," gives the case of a Lama in Tartary who, according to his account, with much ceremony, while the lamas about him are incanting in terrible measures, gradually falls into strong convulsions. Then as the song of the lamas becomes wilder and more excited, he flings away his scarf, which he has worn about him, and with the sacred cutlass rips himself entirely open. As the blood gushes out upon the ground, the worshippers prostrate themselves and seek of him the answer to their longings for the knowledge of things to come and other facts concealed from human knowledge. This completed, the prayers of the lamas resumed, the lama whose abdomen has been torn open takes a quantity of the blood in his right hand, blows three times upon it, and casts it into the air with a loud cry. He then passes his hand rapidly over his stomach, and it becomes whole, as it was before, without the slightest trace being left of the operation, save extreme lassitude.

This is the story of Dr. Matson, which is cited with approbation by Kenneth Mackenzie, Jr., in his very thoughtful book on "Anti-Christian Supernaturalism." But we incline to think that such stories as this exemplify Shakespeare's famous line :

"Our eyes are made the fools of our other senses."

Like some of the so-called magical doings of the Indian jugglers, the explanation of which is to be found in some hypnotic influence exerted on the spectators, we think the miracle wrought by the lama was apparent, not real—either a trick, or to be accounted for by the state of the observer. It is stated that a calm and scientific witness, desiring to test the reality of certain supposed illusions produced by Indian magicians, tested them by a kodak, which failed to reveal in a succession of snap-shots the sights and scenes which spectators affirmed, on the evidence of their own eyes, to be actual. We crave some scientific proof of the reality of such marvels as Dr. Matson relates, and should be chary of giving them entire credence or publicity without such confirmation.

### Immortality and Science

It is very significant that in a book recently published, containing the last words of the famous evolutionist, John Fiske, immortality is treated from the standpoint of science, and the old notion that "the mind is the product of material forces" is shown to be even scientifically untenable. The author takes the position that the soul is an emanation from God, that it has a temporary period of inhabitation in the human body, during which it uses the brain as the instrument of expression. This is essentially the position of the Christian theist and marks a change of attitude on the part of one of the scientific leaders.

In our judgment, it is to be greatly regretted that so eminent a man and philanthropist as the Rev. Charles H. Parkhurst, D.D., of New York, should have espoused a doctrine of conditional immortality. His setting forth of the subject in what purports to be one of

his printed sermons strikes us as the weakest of his public utterances. He speaks of the soul as being subject to similar conditions as the body, and says in substance that there is nothing in the Scriptures which encourages us to feel that the soul can be kept from dying any more than the body, and that if we prove immortal it will be because we have succeeded in being immortal; that there are conditions of immortality which must be fulfilled, and that the soul has a health which has to be taken care of unless it is to give way to disease and disease to death. All of this takes for granted that the conditions of the soul and of the body are similar—certainly an unproved hypothesis which bears on its very surface its own refutation. We fear that the effect of such doctrinal teaching as this is to disparage all Christian doctrine and unsettle men more and more as to the vital truths of salvation.

#### A Spanish Testament

Nearly two years ago it was suggested to Mr. Lyman Stewart, of Los Angeles, that the publication of the New Testament in Spanish, marked so as to arrest the attention of Roman Catholics, and without comment, would be specially serviceable as a missionary adjunct in Spanish-speaking countries.

Many weeks and months were spent in selecting and appropriately marking suitable passages, and a printer was found ready at hand to undertake the second stage of the work, a man qualified by several years of service as a missionary, and later by some years of ministry in the printing of Spanish literature, to superintend the carrying of the book through the press—a man, too, combining in a rare degree, the title to scholarship and the spirit of true godliness.

Meantime a part of the first edition was also put forward in “portions” (eight in all, comprising the entire New Testament), and these were at once submitted to missionaries in Spanish countries, with the result that nearly four-fifths of the first edition of ten thousand copies were called for before the binder had finished the completed books. A second and larger edition has lately been brought out and is now in course of distribution.

This work has been undertaken, not for profit, but as a ministry of love. The price is purely nominal, and does not nearly cover the actual cost of publication. As a matter of fact, very few workers in Spanish countries are able to pay more than the transportation charges, and very many are not able to do even so much as that.

No comment has been employed, but by underscoring and a system of marginal symbols the fundamental truths of the Gospel have been emphasized and to a degree classified. A brief series of simple Bible Readings has been appended.

Thus far the Los Angeles Bible Institute, which issued this Testament, is in regular correspondence with something over four hundred (400) missionaries and native workers, and in touch with nearly a thousand more. Numerous shipments of Testaments and portions have been made to various points in Spain, Cuba, Porto Rico, Venezuela, Colombia, Paraguay, Uruguay, Chile, Argentine Republic, Peru, Ecuador, all five of the Central American States, Mexico, the Philippines, besides many Spanish-speaking centers in the United States.

A particularly interesting fact is the singular opportunity afforded at Gibraltar. The government of Spain puts severe restrictions upon the distribution of the Word of God in that country, and in conse-

quence consignments of Testaments to addresses in Spain are liable, either at the post-offices or custom-houses, to exorbitant duties. In some instances such packages are broken open and destroyed. Gibraltar, however, is a British possession, and the British government is making extensive improvements to its docks, and in this work some 4,000 Spanish workmen are in constant employ. As, for prudential reasons, however, none of these are permitted to remain long upon the works, there is a constant succession of men returning to their homes in various parts of Spain. Through Rev. George Holmes, a missionary located at this point, thousands of these men are being individually supplied with Testaments or portions which, as the personal property of the recipients, are thus finding distribution to all parts of Spain.

Many letters expressing appreciation, and not a few interesting and encouraging incidents, indicate the value of this edition of the New Testament as an aid to the missionary, and several correspondents have expressed the wish that similar editions might be issued in other languages, especially the Portuguese, for use in Brazil.

### **The Golden Rule Brotherhood**

The "Golden Rule Brotherhood," which was inaugurated at the Buffalo Exposition last June, seems to be making no little advance. The leaders seek to extend it to all people of the earth, and to have observed an annual Golden Rule Day. The fundamental principle is the recognition of human equality of right. Every man is to have equitable dealing, whatever his race, color, creed, or social posi-

tion. Toledo, Ohio, has given a practical expression to the principles of the new brotherhood, and has a Golden Rule mayor and committee, with representatives from Protestants, Catholics, Theosophists, Christian Scientists, and Labor Unionists. We shall all rejoice to see such principles of fraternity prevail. Previous history, however, gives us no little reason to question whether permanent harmony can be the outcome of any organization whose center of crystalization is not the Gospel of Christ. The Church of Christ is a Golden Rule Brotherhood, but somehow even this divinely instituted society has proven so human in its materials that dissension has not been excluded.

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### **Enterprise and Heroism**

Every true missionary needs the spirit of enterprise manifested by Commander McDonough and the spirit of heroism exhibited by Lincoln.

At Portland, in the war of 1812, Thomas McDonough received an official letter appointing him to the command of the Navy on Lake Champlain. As he said, there was "not a tub afloat." After a pause he started up, exclaiming, "I will make a navy!" With one hundred men he went to the woods, cut timber, and in forty days launched the first boat. No wonder such a squadron with such a commander put Commodore Downie to shame.

"Defeat?" said Lincoln. "If it were not one but a hundred, I should still pursue the same unchanging course."

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### **Donations**

No. 245.	Rawei of New Zealand.....	\$30.00
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## BOOKS FOR THE MISSIONARY LIBRARY

ISLAM AND CHRISTIANITY; OR, THE QURAN AND THE BIBLE: A Letter to a Muslim Friend by a missionary. 12mo, 225 pp \$1.00. American Tract Society, New York. 1902.

Missionaries and students of comparative religion will greatly appreciate this fresh and searching analysis of the religious notions of Mohammed. So, too, will the candid "Muslim friend" to whom it is addressed, and who is naively asking why Christians, being satisfied of the truth of Christianity, yet refuse to accept Islam.

The answer which the author gives to his Muslim friend is this: The Christian is convinced that the source of the Bible is Divine, and he rejects Islam because the Quran unwittingly but clearly reveals a different origin.

The method followed by the author is frank and simple. He cites numbers of texts from the Quran perfectly well known to Muslims, and covering a wide historical and doctrinal range. In admirable cool-blood he then shows their opposition to the Bible, in narrow provincialism, in novel canons of evidence, in moral principle, and in doctrinal substance. The consequences of this opposition he then briefly follows to their distant and fruitful ramifications.

Such a line of argument forces into prominence the dilemma to which wider knowledge must finally lead the Muslim: If the Bible is false the Quran falls, as pledged to its truth; but if the Bible is true the Quran still falls through opposition to its teaching. Controversy on this line avoids that stress upon the moral defects of Mohammed and Mohammedans which commonly produces a deadlock in discussions with Muslims by urging their self-respect to silence their reasoning faculty.

A few incidental statements of the author will be ineffective with

Muslims; but the force of the book is not affected by these failures to grasp fully the standpoint of Mohammedans. Some serious defects of form, however, will diminish the usefulness of the book as a manual for study of Islam in Christian lands. In the first place, it has no chapters or great topical divisions; secondly, its paragraph headings are for the most part uninforming or misleading; and in the third place, like the short-lived productions which its cover suggests, it has not been provided with an Index. Tho the author be absent in Persia, these defects should be remedied by other skilled hands at the earliest moment.

In stating baldly as above the central thesis of this important little work, one gives no impression of the charm of brotherly tenderness with which the author has invested his case. The considerate tone of the book, as well as the logic of its method, places it in the very front rank of Christian literature for Muslims.

H. O. D.

PRESBYTERIAN HOME MISSIONS. By Rev. S. H. Doyle, D.D. Illustrated. 12mo, 317 pp. \$1.00. Presbyterian Board of Publications, Philadelphia, Pa. 1902.

Tho professedly a denominational book, this is much more. It rises to the dignity of a text-book on the various aspects of American mission work. It has twelve chapters, only three of which are occupied with the purely church work, and these are essential to the purpose of the book. In the other nine chapters, Dr. Doyle, with a straightforward simplicity and painstaking thoroughness, presents the facts as to the Indians, the Alaskans, the Mormons, the mountaineers, the Mexicans, the foreigners, and the Islanders, and portrays the great West in all its vastness of expanse, opportunity, and urgency. The



whole book is at once a narration and an oration—that is, it has both the facts of history and the force of a powerful speech. The real condition and needs of this varied and heterogeneous population make a vivid appearance and a mighty appeal. We have struck no dry desert here. Statistics are thought to be bald and bare, like a skeleton, but Dr. Doyle has clothed them with warm and living flesh. He has packed his book with information carefully sifted. He gives opinions, but he gives a reason for them. He maintains that the Indians of North America number a quarter million and are not dying out, but are probably as numerous as when the Pilgrims landed on Plymouth Rock. He exposes the shallow fraud of Mormonism, and gives authentic facts to buttress up his statements. Other denominations will find as much that they need to know, here, as the Presbyterian brotherhood; and all the denominational matter could be eliminated and leave us a mass of historic material that no student of home missions can afford to be without. The spirit of the book is refreshing. No apology is made for national crimes or Church blunders. The plain, unvarnished facts are impartially presented, and the vast capacities of the field and the unrivaled opportunities of the American people are exhibited so as to leave a burdensome conviction of responsibilities commensurate with the open door set before us and the great needs urgently requiring our faithful and persistent effort.

THE STORY OF THE MORMONS. By William A. Linn. Illustrated. 8vo, 637 pp. \$4.00, net. The Macmillan Co., London and New York. 1902.

This is a history of the Mormons from the date of their origin (about 1825) up to the year 1901. It is the fullest and most careful account

which we possess, quoting largely from earlier books on the subject, both Mormon and anti-Mormon, as well as from some original sources. The author has sought to give an unbiased statement of the facts from a secular point of view, but it is impossible for a sane and impartial student to go far in the study of the Mormon history and doctrines without forming a judgment absolutely and unqualifiedly condemning the character of the founders and their teachings.

The story here told is a remarkable one, not so much because it reveals the credulity of human nature in following a religion which rests on a basis so flimsy and foolish, as because they have been able to establish in the United States a political organization which practically defies the Federal government and aims at complete independence. It would be well if those who think that Mormonism has ceased to be a menace and is only a religious organization would read Mr. Linn's book. His statements are less extreme and his opinions less warmly expressed than those of Howe, Polk, and others, and therefore are more likely to carry conviction to the unbiased mind. Much that is in this volume will be new to the reader, not because it has never before been stated, but because the subject has been so little investigated. Facts and traditions have been carefully collected and sifted by Mr. Linn, but have been fully—almost too fully—stated, so that the reader can form his own judgment.

We heartily wish that every Christian and patriot would examine this volume and see for themselves why Mormonism is rightly called a menace to the home and to the State, why it is justly branded as degrading and blasphemous, and why it is imperative

that Congress should no longer play with this question, but should see to it that no Mormon has a seat in the Senate or the House, and should pass a law without delay making polygamy unconstitutional and every polygamist an outlaw deprived of citizenship. \*

OLD GLORY AND THE GOSPEL IN THE PHILIPPINES. By Alice B. Condit, M.D. Illustrated. 12mo, 124 pp. 75c., net. Fleming H. Revell Co., New York. 1902.

An ill-chosen title has been given to these brief but discriminating notes gathered by a lady physician during her professional and missionary work in the Philippines. The chapters consist, for the most part, of impressions made by the sight of what the rule of Rome has meant in Luzon, the needs of the people for something more satisfying and transforming than the priests could give them. Dr. Condit also shows the results of American sovereignty and the progress of Protestant missionary work. While the book is not one of permanent value, it is interesting reading, and gives a clear view of some of the problems to be solved and missionary incidents in the pioneer days. \*

M. RAOUL ALLIES, Paris, has published a volume, in French,\* on the recent convulsions in China, which was prompted, as he confesses, by the common complaint in the press, that the troubles were mainly due to Christian missions. He proposed to himself, in the interest of truth, to find out how far these charges were founded in fact. He went to work with impartiality, and looked carefully into the conduct, first, of his own Roman Catholic Church, and then of the Protestants. His conclusions may be given in substantially his own words.

As to the Roman Catholics, while

\* "*Les Troubles de Chine et les Missions Chrétiennes.*"

recognizing the good work done in the educational, benevolent, and medical spheres, he feels constrained to censure, and in some cases condemn, from evidence largely culled from their own missionaries and bishops. Notably he cites the erection of a cathedral at Canton in 1859, on a site strongly opposed by the Chinese and against the remonstrance of French representatives, resident there; also fraudulent insertion into the treaty of the Peking Convention of 1860, of unwarranted clauses, by the translator, Pere Delamere; arbitrary and exasperating conduct of Si-Chuan missionaries toward local native officials, demanding hospitality, etc.; with similar demands for exorbitant indemnities in 1895, and for a secular rank for French bishops and priests in 1899.

As to Protestant missions, however, this Romish authority, after a diligent search, writes this emphatic verdict: "*J'en'ai rien trouvé, absolument rien.*" Not one charge could he authenticate against any Protestant missionary which had stirred Chinese wrath and at the same time been in conformity with the principles of the society he represented. He found these missions practically unanimous in restraining their missionaries from all political alliances and interferences, and here records the fact that their workmen are instructed to respect native laws, customs, and prejudices, avoid needless offense even against their superstitions, and appeals to foreign consuls on trifling matters; while they are bidden rather to withdraw from the country than to promote conflict and bring on war. He particularly refers to the famous meeting at Exeter Hall, in 1895, and challenges any one to quote a phrase, tainted with a spirit of anger or resentment toward the misguided leaders of the massacre.

## GENERAL MISSIONARY INTELLIGENCE

### AMERICA

**United Study of Missions Course, 1903**

The Central Committee on the United Study of Missions propose a course of lessons on India for 1903. Mrs. Caroline Atwater Mason has prepared a text-book, similar to "Via Christi." It will be called "Lux Christi: A Study of India, a Twilight Land," and the contents is outlined as follows:

I. Thirty Dim Centuries. 1500 (?) B.C. to 1500 A.D.

II. The Touch of Trade. 1497 to 1877. From the First Portuguese Trader to the Coronation of Victoria, Empress of India.

III. The Touch of Love. From the three Crosses of Saint Thomas's Mount, 635 A.D., to the Landing of Carey in Calcutta, 1793.

IV. The Conquered People. Their Social, Intellectual, and Religious Conditions.

V. Anglo-Saxon Protestantism (A Century of).

VI. The Christ-Light in India.

The book will also contain:

(1) A list of words commonly used in descriptions of India, with meaning and pronunciation.

(2) A table of condensed statistical, historical, and other facts concerning the great cities.

(3) An historical outline of the successive conquests and invasions of India.

(4) Copious bibliography. Excerpts from the Vedas, Zend Avesta, and Koran.

(5) Brief anecdotes and quotations from Kipling's poem "India" on the Queen's Jubilee.

(6) Appendix, giving denominational territory and general missionary statistics, etc.

We expect to take up in the REVIEW parallel topics in our January to June (1903) numbers.

**A Pan-Methodist Missionary Magazine**

*The Gospel in All Lands* was started in 1880 as an denominational publication, in 1885 became the organ of the missionary society of the Methodist Episcopal

Church, but from henceforth, as its editor from the first, Eugene Smith, says:

It will be a Methodist magazine, giving some account of all Methodist denominations, particularly recording the work of Methodist missions. Our aim will be to let each Methodist denomination understand what the others are doing to extend the kingdom of Christ, and present a view of the great mission fields where they are laboring. The *Gospel in All Lands* will be an advocate of fraternity and federation.

**Southern Baptists and Missions**

The Southern Baptist Convention

supports 115 missionaries and 171 native helpers; 20 new missionaries were sent out during the year, and 4,634 converts have been baptized in the mission fields within four years. Contributions last year amounted to \$173,439, an advance of \$17,000 upon the offerings of the year preceding. For the fifth time in succession the Board closed the year free of debt. The fields occupied are China, Japan, Africa, Italy, Mexico, Brazil, and Cuba. The National Baptist Foreign Board (the Board of the Negro Baptists of the United States) is making laudable and growing efforts to join the number who are reading the Gospel to Africa, the land of their "mothers." The secretary is Dr. L. G. Jordan, of Louisville, Ky. The Negro Baptists number nearly 2,000,000 in the United States. The evangelization of the Negroes is the most successful effort the white Christians have put forth to other races since they have received the Gospel. There are nearly as many Negro Methodists. There are fully 10,000,000 Negroes in America, and fully half of them are members of churches. The Negro Christian is next, therefore, to the white Christian, and it will be a long time before the yel-

low or brown race will catch up with them, if ever.

**A Minister to Berkeley Temple Young Women** rejoices in adding to its workers Miss Frances J. Dyer, who has become well known through her lectures and classes in "Current Events." Her position is defined on the Berkeley Temple calendar as "Minister to Young Women," an office new to the annals of church life, but one for which Miss Dyer is abundantly fitted both by natural gifts and by experience. Already she has the friendship and confidence of a large proportion of the students and working girls at South End, and last winter she assisted Dr. Loomis in a similar way at Union Church. This is by no means Miss Dyer's first work for Berkeley Temple, and she will be sure to draw any who have previously known her there, while proving no less a favorite with newcomers. The generosity of women of wealth in churches of the Back Bay and the suburbs has made possible this department of service.—*The Congregationalist*.

**Presbyterians and Missions** Last year the Presbyterian Board sent out 106 missionaries—58 returning to the field, 48 newly appointed. Missionaries now under appointment to go out this year are 56. The present force is:

Missionaries.....	745
Native helpers.....	1,882
Hospitals and dispensaries.....	81
Schools and colleges.....	769
Organized churches.....	610

In one year, in 77 hospitals and dispensaries under care of the Board, 340,878 patients were treated at a net cost of \$22,009. In a single hospital in the City of New York, in one year, the net cost of treating 35,709 patients was \$139,685. In 1872: Income, \$500,000; 262 missionaries, 439 native helpers, 4,203 church members. In 1902:

Income, \$1,000,000; 745 missionaries, 1,882 native helpers, and 44,443 church members.

**A Good Indian Who is Alive** The *American Missionary* for June photographs the fine face and sketches the life of Artemas Ehnamani, "hunter, warrior, and missionary." We are told that "up to manhood he had not met with any Christian missionaries. Not until after the Sioux War of 1862, when he was a prisoner in Mankato, Minn., with 400 others who were condemned to death, did he come face to face with the Gospel of Christ. He was a thorough heathen, inducted into the mysteries of the religion by his father, who left with him at his death his medicines and mystic charms. Licensed to preach in 1866, he was ordained pastor of Pilgrim Church at Santee Agency, Neb., in 1867. From time to time he made trips, with the missionaries or alone, among the wild tribes of the Sioux, and showed his ability to gain their attention and favor. Afterward, when the Christian representatives of these same wild tribes have gathered with us in yearly council, it has been Pastor Ehnamani's great glory that he has been privileged to have a share in their redemption."

**The Gospel in Utah** It is estimated that there are 85 churches and missions of various non-Mormon faiths—7 denominations in all—in Utah, with a membership of 5,300. The gains are slow, only 200 in the last year, all told. The field is not surpassed in difficulty in the densest part of heathenism. How slight is the hold which Christianity has gained after forty years of toil and endurance in that region which by the last census has a population of 276,749.



**Presbyterians in Alaska** The figures which follow relate to what one Church is doing and has accomplished in our remotest Northwest:

Churches.....	11
Ministers.....	10
Additions.....	290
By letter.....	23
Total membership.....	1,094
Adult baptisms.....	203
S. S. membership.....	1,015
Total contributions.....	\$4,084

**A Canadian Diocese Divided** The huge diocese of Moosonee, the area of which Bishop Newnham puts at twelve times the size of Great Britain and Ireland, has been divided, and a new diocese, called Keewatin (North Wind), has been formed out of it. The House of Bishops of the Province of Rupertsland have unanimously elected Archdeacon Lofthouse as bishop of the new diocese, which stretches from Minnesota on the south to the Arctic Ocean on the north, taking in the western shore of Hudson Bay and a strip of territory of from 200 to 400 miles in width. The southern portion of this diocese, which forms a part of New Ontario, will probably fill up rapidly with settlers, but the bleak and inhospitable western shore of Hudson Bay and the Barren Lands will remain the home of scattered Indians and Eskimo.—*C. M. S. Intelligencer*.

**The Awakening at St. Valier, Quebec** Rev. P. Boudreau writes to the *Presbyterian Record*, of Canada, that the religious movement which started about two years ago in the parish of St. Valier, Bellechasse County, is gaining daily in intensity and strength, notwithstanding the strenuous efforts of both Roman Catholic clergy and politicians to check and crush it.

From time to time articles have appeared in the French papers of Montreal and Quebec, conveying

to the public the impression that Protestant missionary effort there had been fruitless, and that a reconciliation had been effected between people and priest.

*La Presse*, of Montreal, said:

All those who had retired from the Roman Catholic Church and had followed the Protestant ministers have come back, with the exception of two, and before long there will not be one left, for the chief adherent of the minister is in trouble with the latter with regard to a property. The minister seems to have definitely left the place. This is the end of the apostasy of St. Valier.

This article is, from beginning to end, entirely made up of misrepresentations and falsehoods.

Weekly meetings are still held at St. Valier, led by the pastor of the church at Quebec, and in spite of the fact that these meetings are held at a long distance from most of our friends, yet the attendance has been thus far lately between thirty and forty, mostly men. The want of a proper building at a central locality has been a great disadvantage to missionary effort and has largely affected the results of our labors.

The work among the parishioners of St. Valier and neighboring parishes is, to all appearance, sure to have permanent and encouraging results. At least fifty or sixty families are now reading the Scriptures, a large number of whom refuse to enter into any compromise with the curé, being entirely out of sympathy with the ways and tenets of Romanism, and looking to us for protection, religious teaching, and instruction. There is urgent need now of a place in a good locality, where these people could meet and hold regular services, and, after this a school ought to be organized and carried on; it would at once meet with the cordial approval of many in that part of the province and secure



wide patronage and wield good influence. This plan already meets with the wishes of not a few families and has the sympathy of the rising generation.

### EUROPE

**British** In 1892 there were  
**Medical** 125 British Medical  
**Missionaries** Missionaries; in  
 1900, 295; in 1901,

312. Female physicians have increased from 12 to 91. Now 115 work in India, 106 in China, 36 in Africa, 17 in Palestine, 7 in Persia, 7 in Madagascar, 7 in the New Hebrides, 4 in Japan, 4 in Egypt. There are 114 under the Presbyterians, 87 Anglicans, 31 Independents (*i.e.*, Congregationalists), 11 Wesleyans, 7 Baptists, etc.—*Calver Missionsblatt*.

**Are Missionary Societies Wasteful?** Sir Henry Burdett again criticises the methods of certain home and foreign mission societies in the new issue of his useful annual, "Hospitals and Charities." Regarding home missions, he thinks that "both money and energy are wasted on numerous societies which might well combine and so extend their influence." He suggests the formation of a central association to promote united action. "Startling differences" are to be found in the cost of administration of the societies. The Mission to Deep-Sea Fishermen spends nearly one-fourth of its total ordinary expenditure on management, while the British and Foreign Sailors' Society, with about the same income, spends less than a tenth in this way. With respect to foreign missions, Sir Henry shows that in 1900 "it cost over £20,000 more to raise and expend £632,200 by 'Church' societies than it did to raise and expend £686,500 by other religious communities." That is to say, that the State Church societies spent 12

per cent. on management, while the other societies spent 8½ per cent. The cost of managing the Society for the Propagation of the Gospel and the Church Missionary Society is "excessive and out of all proportion." In the first case it is over 13 per cent., and in the second over 11.—*Christian World*.

**The Greatest Bible Society** Last year the British and Foreign Bible Society issued 5,067,421 copies of Scripture, complete or in parts—a total surpassing all earlier records. Since 1804 the society has circulated more than 175,000,000 copies of Scripture. Of every 100 copies issued 19 were Bibles, 27 were New Testaments, and 54 were Scripture portions, chiefly Gospels or the Psalms. The colporteurs abroad, numbering 743, sold over 1,350,000 copies, while 620 native Christian Bible women were supported in the East, in connection with nearly 50 different missionary organizations. Translations or revisions are in progress in over 100 different languages. The list of versions now includes the names of 367 distinct forms of speech. The income from all sources was £236,292 (\$1,181,460.)

**How the Bible is Feared and Hated** The London *Christian* names these among the obstacles met by the agents of the society just named:

In addition to the ceaseless opposition of the Roman Church, in many countries the work of the society has been hampered by serious restrictions arising out of laws or their administration. In parts of the Austrian Empire licenses for colporteurs are still withheld, and in the Duchy of Luxembourg the selling of books in the streets is prohibited. In Greece the government has placed a ban on the modern Greek Bible issued by the society. Leave is still lacking for a colporteur to work in Montenegro. The French authorities prohibit the public sale of

Scriptures in Tunis, and they have yet allowed the society to resume work in Cochin China. The Turkish government resolutely forbids the issue of the Four Gospels in Albanian in native character, while colporteurs in the region about Bagdad has been made impossible. The government of Persia has stopped all importations of Scriptures in the native tongue. The public exercise of any other than the Roman Catholic religion is prohibited by the constitution of the Republic of Peru.

**The Religious Tract Society** At the May anniversary of this organization, Rev.

Richard Lovett stated these facts :

The new publications of the last year numbered 694, of which 209 were tracts and the society has published, or helped others to publish, literature in 250 languages, dialects, and characters. The total circulation of books, tracts, etc., from the London warehouse during the twelve months reached 32,149,810, of which 15,483,750 were tracts. From foreign depots it is estimated that 20,000,000 of publications have gone forth, bringing the year's figures up to 52,149,810, and those since the formation of the society to 3,490,715,230.

**The One Object of Missions** The General Review of the Year by the C. M. S. secretaries sets forth

from the text (Heb. ii:8, 9): "We see not yet all things put under him. But we see Jesus . . . crowned with glory and honour," and concludes as follows:

The one grand object of missions is that He may be exalted, and the Church Missionary Society wishes Godspeed to every mission, every society, every church that works for that object. Differences in this imperfect state there will be, and must be—differences of gift, of administration, of operation; differences of theological expression, of ecclesiastical policy, of evangelistic method. The Church Missionary Society has its own distinctive principles—the principles of the apostolic age, of the English Reformation, of the evangelical revival; and on those principles it stands,

and intends by the grace of God to stand. It maintains, and will maintain, its just independence—not independence of the Church or of its constituted authorities, but the reasonable independence of a body of loyal churchmen banded together for the preaching of Christ in the world. At the same time, it declines to be turned aside, by groundless and unworthy suspicions, from its ancient practise of friendly intercourse with other societies, whether within the Church of England or within the wider range of Protestant Christendom.

**The Wesleyans and Missions** At the May anniversary it was reported that "in the

missions under the immediate direction of the British Conference, which are situated in Europe, Ceylon, India, China, South Africa, West Africa, Honduras, and the Bahamas, there are to-day nearly 400 missionaries, about 64,600 church members fully accredited or on trial, over 100,000 children and young people under instruction, and a total Christian community of about 200,000. The statistical returns for 1901 show an increase of 1,384 full members, and an increase of 860 on trial. The income for last year was £143,617 (\$718,085), a falling off of \$14,385 from the year preceding.

**Deaconess Work on the Continent** In 1901 there belonged to the Union of Deaconess Houses, 75 houses,

14,501 sisters, and 5,211 places of work. Of these Germany had 49 houses and 11,879 sisters. Kaiserwerth had 1,075 stations, Bielefeld 900, Stuttgart 735, Königsberg 658, Dresden 530, Neuendettelsau 505. Of the German Deaconesses 5,955 were at work in hospitals, 3,697 in parishes, 1,008 in infant schools, 522 in other schools, 217 in establishments for training girls, 240 in work for orphans, fallen women, and prisoners, 87 among the weak-minded and the epileptic, 29 among

the crippled, the blind, and the deaf, 150 at the care of infants, and the rest at other good works.

**The United Free Church and Missions** When, a year or two since, the Scotch Free Church and the United Presbyterians became one body, one of the great missionary societies came into being, as the figures below will prove, which relate to the last year:

Foreign mission fields.....	15
Ordained European missionaries.....	111
European medical missionaries..	37
Women's Society missionaries...	90
European evangelists.....	50
Total European agency....	288
Ordained native pastors.....	38
Native licentiates.....	15
Native evangelists.....	403
Native teachers.....	1,580
Other helpers.....	104
Women's Society teachers.....	512
Bible women and other women helpers.....	172
Total native agency.....	2,824
[In addition to the above agents, there are 111 missionaries' wives who are doing large work in the various fields.]	
Principal stations (congregations)....	145
Out-stations.....	626
Members in full communion (1900 = 42,133).....	39,575
Candidates or catechumens.....	9,200
Attendance at 8 colleges and 856 schools.....	47,281

It should be explained that of the 37 European medical missionaries, 15 are also ordained. The apparent decrease in the number of native communicants is entirely due to the disorganization of the Church in Manchuria through the Boxer troubles. The income was £179,839 (\$899,195). Or, if contributions to Jewish missions and to continental and colonial work be added, the sum is £193,664.

**Monks and Nuns in Spain** One hundred thousand monks and nuns inhabit Spain at present, and 1,500 Jesuits, not a few of all three classes being foreigners. The census of 1897 shows their numbers to have doubled since 1887, and in the latter year they had trebled compared with the figures of 1877. They have but rarely complied with the fiscal laws of Spain in

regard to taxation and duties upon succession or transmission of property, and they have mostly abstained from complying with the law of association of June 30, 1887.

The clergy and many prelates complain that monks and Jesuits have deprived them everywhere of the best and wealthiest of their parishioners of both sexes, and have become the favorite confessors, particularly of the fair sex, over whom they exercise immense influence. This is considered all the more alarming because they have gradually become the teachers of the majority of the girls and boys of all classes of the nation, and of all the children almost of the nobility and conservative upper classes. So aggressive and imperious have the monks and Jesuits grown that they have been found in the van of the processions, jubilee demonstrations, and pilgrimages that caused such serious disturbances in Spain during the whole of last winter and in the spring of 1901.

**Protestantism in Italy** There is a very wide-spread anti-clerical movement in Italy, as in Austria, France, and Spain, but the Protestant cause in Italy is steadily gaining ground. The first and foremost representative of this cause are the Waldensians, who have held their own in the historic Alpine valleys for seven centuries. In these districts they have 17 congregations, with 22 pastors and about 13,000 souls, while in their school are found 4,571 day and 3,520 Sunday school scholars. About fifty years ago they began to establish Protestant congregations also beyond the borders of their valleys, and of these there are now 48, with 47 additional stations, and a communicant membership of 5,600, served by 44 pastors and 18 evangelists. In the day-schools of these congregations are

found 2,771 pupils, with 66 teachers, and their Sunday-schools report an attendance of 3,561. In addition the Waldensians employ 18 colporteurs and Bible agents.

The other native Protestant Church, the "Free Church," or "Chiesa Evangelica Italiana," was only organized in 1870 in Milan. The latest reports credit the Free Church with 36 congregations, 45 preaching-stations, 1,831 communicant members, 14 pastors and 17 evangelists, 944 day pupils, with 38 teachers. Their theological school is found in Florence, but was in Rome down to 1891.

Kindred in spirit is the "Free Christian Church" of Italy, consisting of some 20 congregations. Protestant influences from without have been active in Italy for decades. The English Wesleyans, at work since 1861, have a membership of 1,616 in 52 congregations and stations, with 892 day pupils and 1,180 in the Sunday-schools. The American Methodists began work in 1873, and have 1,482 communicant members in their 12 congregations and 40 stations, served by 25 pastors and 6 evangelists, with 795 day pupils and 1,063 in the Sunday-schools. This church has a theological school in Rome. The United English and American Baptists began work in 1870, and have a membership of 1,430 in 31 congregations and 50 stations, served by 37 pastors and evangelists. One of the most flourishing Protestant congregations in Italy is found in Rome, and consists of the Protestant soldiers in garrison in that city.—*Independent*.

**Zionists vs. the Czar** Thirty Jews (the most prominent among the Jewish inhabitants of Warsaw), lawyers, physicians, journalists, among them the well-known author, Alex-

ander Krauskaar, have been arrested. The whole city is excited over this arrest, for every one knows that these people have nothing to do nor do they in any way sympathize with the Nihilists, but it is well known that all of them are strong Zionists, and much Zionistic literature has been found in their houses.—*Jewish Gazette*.

## ASIA

**Exit Smyrna Hospital** The Rothschild Hospital in Smyrna,

which was established about thirty years ago, will be obliged to close its doors at the end of the year. The Barons Rothschild granted \$20,000 for the rebuilding of the hospital, but the Turkish Government will not any longer allow the institution to be under Austrian control, and demands that the Turkish flag should wave from the building. The Rothschilds do not want to agree with the condition, and from now on refuse to pay for the maintenance of the hospital. So that on the 31st of December this necessary institution will be closed.—*Volkes Advocate*.

**Dr. Chamberlain Ill in India** The friends of Rev. Dr. Jacob Chamberlain will be much

saddened to learn that on May 9th he suffered a stroke of apoplexy while in his study in Madanapalla, India. By latest accounts (May 15th) his mind and speech were clear, but his left side was entirely paralyzed. There is thus ground for hope that, tho his active service of the past years is not likely to be resumed, his life may be spared and his pen may still be active in producing literature which will be a blessing to the cause of Christ, both at home and abroad. His "Tiger Jungle" and "Cobra's Den" are unsurpassed in giving an accurate and vivid picture of life and work in India.



**What Hindus Think of Missions** Rev. J. L. Barton, secretary of the American Board, and recently returned from a visit to India, has a remarkable article in the *Missionary Herald* for June, composed mainly of words spoken to him in praise of missions by Hindus and Mohammedans. These are specimens:

A Hindu community in Ceylon in its address testifies to "the noble ideals of duty and purity of life which have been set before the people of this country by the exemplary lives led by your missionaries." A Brahman editor in Madura said, "The names of your missionaries become household words in this district by the love and sympathy they bring." In the same district a Hindu official said, "The last and most important of the work done by the missionaries is the elevation of the moral tone and sense of duty imbibed in the midst of my countrymen by free intercourse and friendship with them." And the same official gave expression to his satisfaction that Christianity was making many converts among the lowest and outcasts, for whom there is no provision in the rigid and unchanging Hindu social and religious system.

**Methodist Missions in Southern Asia** This table gives the figures, as they stood December 31 last, in the seven fields occupied by American Methodists, from which nothing approaching to failure appears:

CONFERENCES	Probationers	Full Members	Total Number of Christians	Total Baptisms in 1901
South India.....	1,231	777	2,996	305
Bombay.....	8,102	1,703	14,131	6,775
Bengal.....	1,280	1,194	3,883	362
North India.....	17,119	14,235	45,516	2,101
Northwest India...	23,258	16,015	58,279	7,805
Burma Mission....	262	280	677	49
Malaysia Mission..	1,558	1,349	3,095	1,230
Total.....	52,800	35,553	128,577	18,627

**Baptist Work in Burma** This jubilant note is sounded by the July issue of the *Baptist Missionary Magazine*:

As to the harvest being gathered, read the following summary of reports in this one issue: 81 baptisms in Burma! 6 of these were Talains, 1 a Taungthu, 3 were Burmans, 2 were Chins, 55 were Pwo Karens, and 14 were from the Eurasian Girls' Home, all these latter speaking English. The Talains are reported from Moulmein, the Burmans from Henzada, the Chins from Sandoway, the Pwo Karens as the result of a long tour among the churches in Bassein, and the 14 English-speaking people are from Moulmein. Of the 81, 32 are pupils in our mission schools. 54 baptisms also are reported from Assam, of which 45 are Garos, 8 are from the immigrant peoples, and 1 a Naga.

**Zenana Work in Cochin** The Church of England Zenana Missionary Society has opened two new mission stations in Cochin—Ernakulum and Tripoonithura. Miss d'Albedyhll writes:

"Ernakulum is three miles from British Cochin Town, and, from a business point of view, is the chief town of the Cochin State. It contains all the principal law courts, colleges, schools, and other public buildings, and is the home of all the highest native officials of the state. Tripoonithura is six miles inland, and is the residence of the numerous members of the royal family of Cochin. Here the succession to the throne runs in the female line; hence all the aunts, uncles, and cousins of the Maha-Rajah are the princes and princesses, and his own children have no title or rank whatever. The Maha-Rajah's mother being dead, his senior aunt is now the queen of the state and has the title of 'Mother Sovereign.' She has nothing to do with political affairs, but knows Sanscrit, and is consid-



ered well educated. Her dress consists simply of a waist-cloth and lovely jewelry.

"The most civilized of all the ladies of the palace are the wives of some of the princes. They are well educated, speak and read English, and clothe themselves in a more civilized fashion than the mother sovereign.

"At Ernakulum the work is very encouraging, but I do long for a better and more educated stamp of Biblewomen to go among the *ladies* of the place, or, better still, European ladies! Some of the upper class Mayar ladies at Ernakulum are very well informed, and their husbands *wish* them to be brought out more and would much like me to arrange social gatherings where they could meet and have intercourse with European and native Christian ladies. This is a great step in the right direction, for when they once mix freely with Christians, and so get over the idea of it being pollution to touch them, they will the more readily accept the Christian's religion."

**A Revival of Buddhism in Burma** Miss Eva C. Stark, of Zigon, Burma, writes: "Our work is particularly difficult just now because of a revival

of Buddhism, due mostly to the highest officer in the place. He is a Burman, educated in a Catholic school. He is a devoted Buddhist and does everything in his power to hinder Christian work. About eighteen months ago an unsuccessful attempt was made to prevent our drawing the regular grant made by the government to this school, because of the Bible study. Now the plan is for an Eurasian young man to enter the Buddhist priesthood and start a Buddhist school, to break up, if possible, the Christian school. The time for the young man to be initiated was the

Burmese New Year's festival in April, but this officer was ill, and the ceremony was postponed until about the middle of May. God can bring to confusion the plans against His kingdom."

**Growth in Tinnevely** The tenth annual report of the Tinnevely C. M. S. District Church Council, being the report for the year 1901, in noticing the death of the late queen-empress, draws a striking contrast between the condition of the mission at the beginning and at the end of her memorable reign:

	1837	1901
Adherents .....	8,277	54,224
Communicants.....	114	13,233
Pupils under instruction.....	2,320	12,966
Native clergy.....	1	50
Evangelists, catechists, and schoolmasters.....	113	549
Schoolmistresses.....		150
Native contributions.....		Rs. 49,379

From the same report we glean the following interesting items regarding the steady, healthy, encouraging increase in all items for the past five years :

Year	Adherents	Baptized	Communicants	
1897	50,804	47,588	12,618	Rs. 15,505
1898	51,795	48,225	12,715	" 16,166
1899	52,964	49,088	12,904	" 16,806
1900	53,640	49,753	13,108	" 17,445
1901	54,224	50,518	13,233	" 19,513

**Another Decennial Conference** Arrangements are in progress for holding at the close of the present year the

fourth decennial conference of missionaries from all parts of India in Madras. The three previous conferences were composed of all such missionaries who chose to attend, but it is proposed that the next conference should consist of about 200 elected delegates from the various evangelical missions. Already a list is published of themes which are to be presented in papers and for discussion.

**More Violence in West China** Dr. H. N. Canright, of the American Methodist mission at Chen-tu, in the province of Sz-

Chun, West China, has telegraphed that a Methodist chapel there has been destroyed and ten Chinese converts have been killed by Boxers. Mr. Canright says also that the Boxer movement is spreading in that region.

The governor of Sz-Chun has also notified the government (June 27) that the American and British mission buildings at Tien-ku-Chao have been destroyed by a mob, and that a missionary has been murdered (this has not, however, been confirmed). An imperial edict just issued deprives the local magistrate of Tien-ku-Chao of his rank, and orders the extermination of the rioters. Several of the leaders of the outbreak are reported to have been beheaded. Apparently this was an anti-indemnity rising, like those which have occurred elsewhere in China.

**Gifts to a Chinese College** The new interest which leading Chinese men are taking in educational institutions carried on in their country under Christian auspices has just received a fresh illustration in the gift of \$3,800 recently given to St. John's College, Shanghai, China, by a company of leading citizens of that region, including several governors and viceroys. The Protestant Episcopal Church in this country, under whose care this institution is conducted, will add \$20,000 to this sum to provide a new building, now urgently needed in view of its growth and promise.

**Advance in Fu-chau** Archdeacon Wolfe rejoices in being able to report the opening of the first station in an enormous suburb of Fu-chau, containing a population of 600,000 souls—that is, 100,000 more than is supposed to be the population within the walls of the city of Fu-chau itself. In this suburb there is a

congregation of 90 earnest people who assemble Sunday after Sunday in a broken-down old house, surrounded by noises of every kind, which make it difficult to carry on the services with any degree of quiet or comfort. The congregation has given \$1,200 toward the purchase of a large brick building, capable of seating 500 people, and they have also pledged themselves to undertake the additional expense of properly furnishing it. One family has promised to give the pulpit, another the reading-desk, and so on.—*C. M. S. Intelligencer.*

**The Finnish Mission in Hunan** The Finnish Missionary Society finds that its field of labor, in Ondonga, Southwest Africa, has become too narrow for it. Within two or three years, moreover, some 200 young men, and almost as many young women, have applied for appointments under it, besides several young theologians. It has therefore chosen out the Chinese province of Hunan for a second field of labor. In October, 1901, its first missionary, pastor Sjöbom, arrived at Hankow, where he will remain for the present to learn the language. The director of this society, the only Protestant missionary society in Russia, lately, at a pastoral synod in St. Petersburg, expressed the wish that the German-speaking Lutherans of Russia might also take part in this new work, especially as Russia is the nearest European neighbor of China, and is gaining more and more influence there. That it is just China which has been chosen out as the field of labor, he explains as follows:

The political events of the last years constitute a turning point in the development of China. The changed conditions summon the entire Protestant world to bend all its energies to win China, now so

receptive, to the evangelical faith and to Christian civilization.—*Calver Missionsblatt*.

**Chinese** A missionary in  
**Laughing at the** China writes in a  
**Powers** private letter :  
"The Chinese are laughing up their sleeves at the foreign powers. They are taxing the 'outside country' merchants to pay the indemnity. Yung Lu, whose troops besieged the legations, is advanced to a very responsible position—one of the highest. The 'progressive' officials and gentry are afraid the apparently 'reform' edicts are only a ruse to get hold of them. The people in these provinces who had no share in the Boxer troubles are furious because the heaviest part of the indemnity burden has been placed upon them. They are also oppressed with famine in some places."

**Progress in** According to statis-  
**Japan** tics just issued there were at the end of 1901, 46,634 Protestant Christians in Japan, an increase of 4,183 in the year. The Nippon-Sei-Kok-wai (Church of Japan, including the American Protestant Episcopal Church, the Canadian Board Mission, Church Missionary Society, Society for the Propagation of the Gospel, and St. Andrew's and St. Hilda's Missions) has a membership of 10,238. The Protestant missionaries of all grades number 782, an increase of 25. The Greek Church has a membership of 26,680, and the Roman Catholic adherents number 55,824.

**Denominations** It is one of the scoff-  
**in Japan** ing assaults most frequently heard against Protestant missions, that the natives do not know which of the 94 different societies brings the true Gospel, because each missionary only allows authority to his own. The case is far from being

as bad as it seems. Doubtless it sounds bad, when we hear that in Japan there are 33 different societies at work. But the number of the really distinct churches is only 13, and of these, 5 contain two-thirds of all the societies, 86 per cent. of all the missionaries, and 97 per cent. of all the Christians. Even among the others many denominations are only locally distinct, like the Presbyterian Church in Scotland and in America, or historically separated, like the American Presbyterian or Methodist Church North or South.

In the work itself there prevails a far-reaching unity. For instance in Japan the 7 Presbyterian societies support 1 church and maintain 1 divinity school.—*Zeitschrift für Missions Kunde*.

**Buddhist** Not long since cer-  
"Sacred" (?) tain sacred relics,  
**Relics** much esteemed by the Buddhists, were brought from Siam to Japan with great ceremony, and on their arrival at Kyoto the whole road over which they were to be carried was covered with cotton cloth, of which 1,200 pieces were used, costing about \$1,600. This cloth so used was supposed to be very sacred and to have magical power, and therefore, after the procession had passed over it, it was sold at a dollar a foot, and the sum realized was a little over \$68,000.

**Government** A missionary of the  
**Favors to Mis-** Irish Presbyterian  
**ionaries** Church writes: "The Japanese authorities have made a concession to our missionaries (no doubt also to the Canadian Presbyterian missionaries), useful in itself, and a pleasant sign of the friendly relations they wish to establish with Christian workers. They are giving the missionaries free passes on the railway

which is in course of construction between Takow and the extreme north of the island. From Takow to a point 10 or 12 miles north of Tainan it is already open. Probably the free pass includes the trolley line which runs from that point north to Chianghoa.

### AFRICA

**More Railroads in the Kongo Free State** The Kongo Railway has proved so successful that the Free State authorities decided two years ago to build lines in the eastern part of the Free State that will complete steam communication across the continent. The principal new line is to run from Stanley Falls, in the far eastern part of the Kongo Free State, northward to the southern end of Lake Albert. A second line is to fill in the gaps in the upper tributaries of the Kongo where cataracts occur, so as to make steam communication complete from Stanley Falls to Lake Tanganyika. As the British government is already projecting an extension for their Uganda Railway westward from Lake Nyanza to the borders of the Kongo Free State, it will readily be seen that soon steam communication will be complete across the continent. It will then be possible to go by rail from Mombasa, on the Indian Ocean, across to Stanley Falls, the impeding rapids on the great river, and thence by steamer down the Kongo to Stanley Pool, and thence by rail to the Atlantic.—*The Missionary*.

**Government Aid to Mission Schools** The Department of Education of the government of Rhodesia has proposed that the East Central African Mission of the American Board should open a school for European children in the town of Melssetter, 70 miles north of the Mt. Silinda mission

station. The government will give 5 acres of land, half the expense of erecting the necessary buildings, pay the salaries of the teachers, and make, we understand, a grant of \$15,000 for at least two years to the American mission to provide the teachers and manage the institution. The English, Colonials, and Boers in the district heartily second this movement. It looks as tho the mission may be led to take up this work so providentially thrown in its way, since it does not call for additional funds from the Board. The mission already owns one lot in the town of Melssetter, on which it is intended to erect a cottage to be used as a mission sanitarium.

**From Cowries to Cash** The Uganda administration has been busily engaged for several weeks burning cowrie shells to the value of some £7,000 sterling. They now receive and pay nothing but cash, and want to get rid of the shell currency. It is not such an easy matter, as the natives still prefer shells, and even in the capital many refuse pice as wages. Where people have been used to a currency so small as 80 shells to a penny, and been accustomed to sell things, such as tobacco and coffee berries, at one shell a package, it is a big jump to make the smallest coin a farthing, and it will take a long time to accustom them to the change. Of course the Church Missionary Society will be only too glad to do all in their power to help the government to do away with such a cumbersome and fluctuating money as cowrie shells. In the capital they are doing almost entirely without them already.

**Livingstonia Mission** This mission lies to the west of Lake Nyassa, 200 miles from north to south and 80 miles from the shore inland. The whole region is now a British protectorate,



and in the pacification of its wild tribes never a hostile shot was fired. Thirteen different languages have been reduced to writing by the missionaries, grammars and dictionaries prepared, and the languages simplified. Six mission centers dot the western shore. Including wives of missionaries, the mission staff numbers 42, and 25 missionaries' graves are the mission's title-deeds to the field. There are 90 stations, 450 native teachers, 2,000 communicants, 130 schools with 30,000 scholars — sometimes three generations on the same bench! The industrial side of the mission is well developed. The natives are trained to be masons, brick-makers, carpenters, agriculturists. Pure water is brought to Livingstonia from a distance of three miles. For nine years at first the converts were only 2. Last year in six weeks there were 230 baptisms.

**The King of the Barotsis** Our friend, Lewanika, King of the Barotsis, on the Zambesi, among whom the French Protestants have a mission, is a very uncertain character, but he seems sometimes capable of very rigorous administration. The following amusing instance of it is given by the late Jacques Liénard:

There was occasion to try two chiefs and four servants of the king, who had been found drunk in *flagrante delicto*. Several of them were relapsed offenders, and Lewanika had resolved to deliver a grand stroke. Accordingly he had neglected no means of rendering the sentence of the culprits personal and impressive.

When M. Coillard and I came out on the public place, we saw it lined with groups of spectators. Under every tree, all around the vast Lekhothla, were men crouching in a line, silent and attentive. In the midst, in the broad sunlight, kneeling on the burning sand, the six culprits. . . .

We install ourselves, sitting alone

in the midst of a kneeling crowd, on the left of the royal armchair, and the session continues, for we are late.

The first minister of Lewanika, our friend Mokamba, proceeds to admonish the culprits. He soundly berates, one after the other, the six toppers, who are kneeling at one of the doors of the shed. As he pronounces each name, the one addressed has to clap his hands. All those whose name is incidentally uttered do the same, which is not without a touch of picturesqueness.

One of the two chiefs, the less culpable, is punished only by the confiscation of a part of his goods and of his slaves. He remains chief. The other, the most important chief in the northeast of Lealui, and the third after the king, is utterly stripped of his authority. He loses his villages, his fields, his wives, his slaves, his title, and his very name.

The other culprits are no better treated. And the sentence is carried out off-hand. The unfortunates are removed. They have to quit the capital that very day, and set out alone. Each may carry with him only the wife whom he had at his arrival, he is commanded not to stop at any village of the king, and to go to utter forgetfulness in their native village. It is a thoroughgoing exile. Louis XIV. himself was never induced to decree a worse against a courtier in disgrace.—*Le Missionaire*.

## ISLANDS OF THE SEA

**First Y.M.C.A. Conference in Manila** The May *Intercollegian* contains an interesting picture of the first Y. M.

C. A. Secretaries' Conference in Manila. These men have shown a generalship at least equal to that in the regular branches of government service. Several secretaries travel all the time to the different islands of the archipelago where soldiers are quartered, while buildings have been opened at Iloilo, Cebu, and many other points. In one month, more than ten tons of books, games, comfort bags, and hospital supplies, gifts of friends at home, were distributed



through the Manila headquarters. Evening classes in Spanish, Bible classes, restaurants, soda fountains, and most of the usual branches of association work are carried on.

**Good Cheer from Madagascar** After a succession of disasters resulting from the French conquest of this island, it is pleasant to read these words, which were spoken at the late anniversary of the London Missionary Society:

"Then had the churches rest . . . and were edified; and, walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied"; in some such terms might the peaceful progress of the Malagasy churches of to-day be described. The period of mistrust and suspicion with which those associated with this society were regarded has ended, and the French republic recognizes the loyalty of Protestant native churches, and frankly accepts the labors of British missionaries as contributing to the progress and enlightenment of their new possession. No word of complaint now reaches us. For the relief thus secured we can hardly be too thankful. Looking back over the past year, the event which more than all others strikes the onlooker is the resumption of the charge of the elementary schools in L. M. S. districts. The friendly arrangement made with the Paris Evangelical Missionary Society, having served its immediate purpose, was terminated by mutual consent, and each mission is now responsible for the schools in its own districts.

**Abatement of the Liquor Curse in South Seas** Rev. John G. Paton has written to Dr. Crafts, of the Reform Bureau, a letter overflowing with joy and thanksgiving for the passage by Congress of the bill prohibiting the sale of liquor to the natives in the South Seas. He says:

When put in force it will prevent many murders and much sin

and misery among our 40,000 to 60,000 cannibals yet in the New Hebrides.

Great Britain has joined in this action. As a token of his gratitude, Dr. Paton sent \$10 from his own purse for the uses of the Bureau.

**Like Tattoo Rather than Like Clothes** A South Sea Islander, at the close of a religious meeting, offered the following prayer: "O God, we are about to go to our respective homes. Let not the words we have heard be like the fine clothes we wear, soon to be taken off and folded up in a box till another Sabbath comes round. Rather let Thy truth be like the tattoo on our bodies, ineffaceable till death."

#### MISCELLANEOUS

**Progress of Roman Catholic Missions** The Roman Catholic "Society for the Propagation of the Faith" has recently issued from Baltimore a history of its work, bearing the imprimatur of Cardinal Gibbons. This society should not be confounded with the "Roman Congregation for the Propagation of the Faith," which is a department of the general administration of the Church, established in 1622. The society "takes no part in selecting missionaries nor in appointing them their field of work, nor in training them for it," and it does not concern itself with the interior administration of missions. Its aim is "to support missionaries who are chosen, trained, and sent forth on their mission by the usual authorities of the Church."

The society was organized in Lyons in 1822, and only 12 persons were present at the first meeting. The receipts for the first year amounted to about \$4,000. Pope Gregory XVI. published an encyclical in the year 1840, recommend-

ing the society to all churches and placing it in the rank of "universal Christian institutions."

The following table shows the contributions made from 1822 to 1900, and gives some idea of the financial support that the society has received:

1822—France, French Colonies.....	\$42,076,905
1825—Belgium.....	3,701,140
1827—Germany and Austria.....	5,862,666
1827—Italy.....	5,260,135
1827—Switzerland.....	775,457
1827—Balkan States.....	287,943
1833—United States.....	1,130,421
1833—Canada, Mexico, West Indies.....	1,143,476
1833—Great Britain and Ireland.....	2,301,764
1837—Holland.....	1,167,634
1837—Portugal.....	445,371
1837—Russia, Poland.....	68,754
1839—Spain.....	523,608
1840—Central and South America...	515,706
1843—Oceania.....	85,875
1848—Asia.....	71,068
1857—Africa.....	256,536
Countries not named.....	22,558
Total.....	\$65,690,017

The money collected was distributed as follows:

America.....	\$9,973,916
Europe.....	9,799,854
Asia.....	25,932,446
Africa.....	8,815,953
Oceania.....	6,011,630
Special gifts.....	5,156,218
	\$65,690,017

The missions now assisted number several hundred. Those in the United States are chiefly among the Indians, and Asia has a greater number than any other continent. Regarding the number of missionaries in the field, the report says:

We may safely assert that there are at least 15,000 priests and religious, 5,000 teaching brothers, and 45,000 sisters laboring as missionaries, not to speak of the priests, brothers, and sisters native to the regions where they work, catechists and others who make up the personnel of a mission, and the laborers among the Oriental Rites. Probably the estimate is much too small, but be it so. At the lowest computation there are, at the opening of the twentieth century, about 65,000 missionaries.

**Mrs. Isabella Bishop on the World's Need** In a recent address in London, Mrs. Bishop, speaking from what she herself had seen, said:

I came to recognize everywhere

in the great and small Asiatic countries that the whole head was sick, and that the whole heart was faint, and that without Christ and His Gospel there is for these people no balm in Gilead. I came to see that in every faith the good has been lost, and the great philosophical faiths of Asia, in their descent down the ages, had lost the purity of moral teaching with which they started. That there could be no hope entertained of any reform within them, and that if these people are to be raised, as we trust and believe they will be raised—politically, socially, morally, and religiously—it must be by the Christian faith, for there is no resurrection power in any of their own religions.

**Christlike Men** After his visit to India, the Rev. F. B. Meyer said that

if he were a missionary in this land he would regard it as his best method of operation to take a dozen Christian young men to be his constant companions or disciples, with a view to reproduce all that was best and of Christ in himself, to impress himself upon them and imbue them with the spirit which through the grace of God he himself possessed. Probably every missionary will agree that this is a good plan of missionary operation, certain to yield good results; it being understood, of course, that the missionary leader is himself all that he ought to be, possessed of the mind of Christ, inspired by the highest spiritual ideals, and withal a practical worker and man of affairs.

**How Giving Exalts the Giver** At the Ecumenical Missionary Conference in New York, Mrs. Moses Smith,

president of the Women's Board of Missions in Chicago, stated that when addressing one day a missionary meeting in a small church in Michigan, she noticed in the audience a woman whose whole appearance spoke of deepest poverty.

"But," said Mrs. Smith, "there was a light in her faded face which fascinated me. I took occasion to speak to her. Thanking me, she confidentially added: 'Two years ago I learned for the first time of women's work for women, and each month since I have been able to put something into the treasury.' Her bent form straightened, her head lifted, and her eyes shone as she continued, 'When I have given my gift I am conscious that I am no longer simply a part of this little town, or even of this great commonwealth—I am a part of the forces which God is using in the uplifting of nations.' I stood thrilled in her presence. It were useless to ask that woman if life were worth living. The secret of the Lord was hers."

### DEATHS

**Dr. Barrows, of Oberlin** Rev. Dr. John Henry Barrows, who died in Oberlin, June 3d, was born in Medina, Mich., July 1, 1847. He was graduated from Olivet College in 1867, and received his theological training in Yale, Union, and Andover seminaries. He did educational work in Kansas for two and a half years, after which he preached in Springfield, Illinois, and Lawrence and Boston, Mass. He traveled abroad for one year. In 1881 he was called to the First Presbyterian Church of Chicago, where he served fifteen years.

Dr. Barrows was the organizer and president of the World's Parliament of Religions held during the World's Fair. In 1896 he went to India to give the Haskel lecture for the University of Chicago. On his return he lectured for two

years, and in November, 1898, he was elected president of Oberlin College.

**B. M. Palmer, of New Orleans** When Rev. Dr. B. M. Palmer, of New Orleans, died recently as the result of accident, one of the grandest figures of the American pulpit was suddenly removed. Even such secular papers as the New Orleans *Picayune* pays its tribute to him as "a grand citizen, shunning party politics, but thoroughly devoted to the best interests of the people. He was no doubt by far the ablest and most potent factor in the history of the entire Southwest. The greatest and perhaps best effort of his life was against the nefarious Louisiana State Lottery. On the subject of "slavery as a providential trust to the South to conserve and perpetuate," he was strangely sectional in his views. But he was so pure in character, so eminent for talents, and so exalted in position, that even such doctrine seemed, as Dr. Charles Hodge hinted, to lose somewhat of its repulsive aspect when promulgated by him. Like Dr. Thornwell, Dr. Palmer held that the pulpit should be aloof from politics, and commonly his preaching was wholly consistent with this principle. But for evangelical quality and missionary inspiration, Dr. Palmer's utterances for half a century have been conspicuous, and to the last this grand old man continued to produce fresh, new and striking discourses, whose power was felt throughout the whole South. It will be hard to find successors of such men as Mark Hopkins, William Adams, Richard Storrs, Adoniram J. Gordon, John A. Broadus, and B. M. Palmer!





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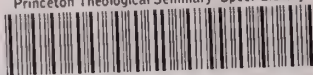
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